

PUBLISHED UNDER THE AUSPICES OF THE
FÉDÉRATION INTERNATIONALE DES ASSOCIATIONS
D'ÉTUDES CLASSIQUES, AND WITH THE
ASSISTANCE, ON THE RECOMMENDATION OF THE
CONSEIL INTERNATIONAL DE LA PHILOSOPHIE
ET DES SCIENCES HUMAINES, OF A
SUBVENTION FROM U.N.E.S.C.O.

EGYPT EXPLORATION SOCIETY

802 P. Oxy 78
E
276087

THE
OXYRHYNCHUS PAPYRI



PART XXVIII

EDITED WITH NOTES

BY

E. LOBEL, M.A.

LONDON
EGYPT EXPLORATION SOCIETY
2 HINDE STREET, MANCHESTER SQUARE, LONDON, W.1

1962

All rights reserved

GRAECO-ROMAN MEMOIRS, NO. 40

PRINTED IN GREAT BRITAIN
AT THE UNIVERSITY PRESS, OXFORD, BY VIVIAN RIDLER
PRINTER TO THE UNIVERSITY
AND PUBLISHED BY
THE EGYPT EXPLORATION SOCIETY
2 HINDE STREET, MANCHESTER SQUARE, LONDON, W.1
ALSO SOLD BY BERNARD QUARITCH, 11 GRAFTON ST., NEW BOND ST., W.1;
KEGAN PAUL, TRENCH, TRUBNER & CO., 38 GREAT RUSSELL ST., W.C.1

PREFACE

THIS part is devoted to that area of Greek literature which either is attested or can plausibly be claimed for Hesiod: hexameter verses, not otherwise continuously recorded, in traditional formulaic diction, which set out the corpus of Greek saga in a scheme of genealogies beginning from the gods. Its contents do not fall far short of doubling the bulk of new papyrus fragments of this poet. For identification, decipherment, combination, and interpretation we are indebted to Mr. Lobel alone.

Once again it is a pleasure to acknowledge a grant of 500 dollars from U.N.E.S.C.O., to thank Dr. John Rea for making the index and the Printer to the University for his care and accuracy.

E. G. TURNER
T. C. SKEAT
Joint Editors,
Graeco-Roman Memoirs

October 1962

CONTENTS

PREFACE	v
TABLE OF PAPYRI	ix
LIST OF PLATES	x
NOTE ON THE METHOD OF PUBLICATION	xii

TEXTS

NEW CLASSICAL FRAGMENTS: HESIOD, <i>Catalogue</i> and other works	i
INDEX	83

TABLE OF PAPYRI OF HESIOD

	PAGE
2481. <i>Catalogue, Book i</i> (? and others)	2nd century ¹
Fr. I (a) (b)	23
New fr. of (b)	26
Fr. 2	28
Fr. 3	5
Fr. 4	6
Fr. 5 (a)	8
(b)	12, 19
Fr. 6-12	1-4
2482. <i>Catalogue</i>	Late 2nd century
2075 fr. 4 + two new fr.	7, 8
2483. <i>Catalogue</i>	2nd century
2484. <i>Catalogue</i>	1st half of 2nd century
2485. <i>Catalogue</i>	3rd century
Fr. 1	21, 22
Fr. 2	28
Fr. 3	22
2486. <i>Catalogue</i>	Later 2nd century
2487. <i>Catalogue</i>	3rd century
2488 A, B. <i>Catalogue</i>	Late 2nd or early 3rd century
2489. <i>Catalogue</i>	2nd century
2490. [Should be called 2483 fr. 3]	2nd century
2491. <i>Catalogue (Suiors of Helen)</i>	2nd century
2492. <i>Catalogue (Suiors of Helen)</i>	3rd century
2493. <i>Catalogue</i>	3rd century (?)
2494 A. <i>Catalogue Book iv</i>	Early 2nd century
B. <i>Catalogue</i> (?)	"
2495. <i>Catalogue, Κήϊκος γάμος, and other</i> pieces (?)	Early 2nd century
Addendum (Fr. 21 e)	66
2496. <i>Catalogue?</i>	1st century
2497. <i>Catalogue?</i>	1st half of 2nd century
2498. <i>Μεγάλαι Ἡοῖαι</i>	[3rd century (?)]
2499. <i>Μεγάλαι Ἡοῖαι?</i>	2nd century
2500. <i>Μελαμποδία?</i>	Early 3rd century
2501. <i>Catalogue?</i>	[2nd century (?)]
2502. <i>Catalogue?</i>	1st century
2503. <i>Catalogue?</i>	Early 2nd century (?)
2504. <i>Catalogue</i>	Early 2nd century
2505. <i>Catalogue?</i>	3rd or 4th century
Epimetrum	82

¹ All dates are A.D.

LIST OF PLATES

- I. 2481 fr. 3, 4, 6-12
 2483 fr. 1-3
 2490 (= 2483 fr. 3)
- II. 2075
 2481 fr. 5(a)i
 2482
- III. 2481 fr. 5(b)ii, iii
- IV. 2481 fr. 1(a), 1(b)
 2484
 2485 fr. 1
- V. 2481 fr. 2
 2485 fr. 2
 2486
- VI. 2487
 2488
- VII. 2489
 2491
 2492
 2493
 2498
 2499
 2500
 2504
 2505
- VIII. 2494
- IX. 2495 fr. 1-20, 37-44
- X. 2495 fr. 21, 23, 25-31, 33-36
 2501
- XI. 2496
 2497
 2502
 2503

NUMBERS AND PLATES

- 2075 Plate II
- 2481 fr. 1 Plate IV
 fr. 2 Plate V
 fr. 3, 4, 6-12 Plate I
 fr. 5(a) Plate II
 fr. 5(b) Plate III
- 2482 Plate II
- 2483 Plate I
- 2484 Plate IV
- 2485 fr. 1, 3 Plate IV
 fr. 2 Plate V
- 2486 Plate V
- 2487 Plate VI
- 2488 Plate VI
- 2489 Plate VII
- 2490 Plate I
- 2491 Plate VII
- 2492 Plate VII
- 2493 Plate VII
- 2494 Plate VIII
- 2495 fr. 1-20, 37-44 Plate IX
 fr. 21, 23, 25-31, 33-36 Plate X
- 2496 Plate XI
- 2497 Plate XI
- 2498 Plate VII
- 2499 Plate VII
- 2500 Plate VII
- 2501 Plate X
- 2502 Plate XI
- 2503 Plate XI
- 2504 Plate VII
- 2505 Plate VII

NOTE ON THE METHOD OF PUBLICATION

THE method of publication follows that adopted in Part XXVI. As there, the dots indicating letters unread and, within square brackets, the estimated number of lost letters are printed slightly below the line. Corrections and annotations which appear to be in a different hand from that of the original scribe are printed in thick type. Square brackets [] indicate a lacuna, round brackets () the resolution of a symbol or abbreviation, angular brackets < > a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [[] a deletion, the signs ' ' an insertion above the line. Dots within brackets represent the estimated number of letters lost or deleted, dots outside brackets mutilated or otherwise illegible letters. Dots under letters indicate that the reading is doubtful. Letters not read or marked as doubtful in the literal transcript may be read or appear without the dot marking doubt in the reconstruction, if the context justifies this. Lastly, heavy Arabic numerals refer to Oxyrhynchus papyri printed in this and preceding volumes, ordinary numerals to lines, small Roman numerals to columns.

The abbreviations used are in the main identical with those in Liddell and Scott, *Greek-English Lexicon* (ninth ed.). It is hoped that any new ones will be self-explanatory.

NEW CLASSICAL FRAGMENTS

2481. HESIOD, *Catalogue*, Book i (? and others)

The fragments collected under this number were written by the same copyist as D (PSI 1301). One at least, fr. 3, is attributable to the first book of Hesiod's *Catalogue*. The source of the others is not, so far as I see, determinable. Frr. 1(a), (b), 2, 5(a), (b) combine with fragments of other manuscripts, some published, some new, and appear elsewhere in this volume. Below are the scraps I have not succeeded in relating to any larger wholes or recognizable story.

The text was copied by a single hand but the writing varies very noticeably from place to place. The variations may occur close together, as may be seen by comparing the upper and lower parts of fr. 5(a) col. i, and fr. 1(a) col. i with fr. 1(b) col. ii, which are immediately consecutive in adjacent columns, so that from this observation no inference can be drawn about the spread of the remains. Of the lection signs some appear to be due to the writer of the text, others are in a greyer ink and presumably by a different hand, which seems to be responsible for some, and may be for all, of the later insertions, except that the large, heavy *coronis* at the top of fr. 5(b) col. iii looks like the addition of a pen which has made no other contribution.

The writing was assigned by the editor of PSI 1301 to the second century and I see no reason to question his dating.

Fr. 6

. . .
].μανδ[
].αθουσαν.[
. . .

Fr. 6 2], the upper part of a slightly convex upright; if π, all trace of the cross-stroke has vanished

Fr. 7

. . .
].χρειαστηνα[
]. ανεξεα[
].[.]κρ[.]

Fr. 7 1], only scattered traces, that before χ compatible with the upper arm of κ 2 The papyrus is frayed out and I am not sure whether all the ink belongs to this line. Immediately before υ perhaps ε or ε preceded by υ or χ is likeliest but below these is ink, not in but perhaps relating to l. 3 Of the preceding letters only the tops; of the first an overhang as of ε but above the general level, of the second a similar overhang at the level of the rest, then the tips of three strokes descending to right, the first two nearer together than the second two, so that μα might be considered

Fr. 8

].ηρ[
]χόλο.[
]χρ[
]εβα[

Fr. 8 1], an upright ρ[headless 3 ρ[headless 4 The loop of α[has disappeared
Fr. 8 1 The frequent sequence βση]ηρ[α- κληῖηι may be called to the attention.

Fr. 9

].γ.[
].νεέτην[
]ντεν.[
].ν.πα[
5 'ωνον[
].[

Fr. 9 2], a forked letter, I think ν not χ Between τ and η a worm-hole in which a narrow letter could have stood 3 τ has a stroke ascending to right from its top; perhaps [τ] should be written and this is suggested also by the 'long' over the lost letter before ν 4], the upper part of a stroke descending to right After ν the left-hand side of ε or θ, followed by a trace level with the tops of the letters

Fr. 9 2 If]νεέτην, (ἐ)θνεέτην may be thought of, but the only form of this purely Hesiodic word elsewhere found is ἐθνεον, even of the Boreadae (K 2, 20), where the dual might have been supposed appropriate.

Fr. 10

].□.[
].η[
].ινα[].[
]..ρς[κ.οι.[
5]αλλαπένεσθα[
'νοσανθρωπο[
].ευπρ.τρ[].[
]ψ.φοις.[].[
].ήν[]νος.[
10].τ[].εν[
]ες[]....[].απει.[
]ψ[]ξάτο[]φα[
].[]....π.ροι.εν.ακ[
].ρεττηγεκααν[
15]τοιγνστεν[
]....ερησιδαμ[
]..ατουρας'ε.[
]ε...ν.δετηνδατ[
]ε[]....[
20]ε[κόδ[
].ε[

Fr. 10 is very much rubbed. Many letters are represented only by specks and it is likely that a good proportion of the decipherments suggested depend on erroneous combinations

2 The second letter has a circular base; perhaps θ 3 Between ι and ς perhaps a trace of an inserted letter], an upright 4 The second letter had a cross-stroke; γ[α]ρ seems one possibility After κ a narrow letter may have been lost in a worm-hole, but as the next two appear to be επ, probably no whole letter is missing 7], apparently γ with an inordinately long cross-stroke], the lower left-hand arc of a circle; if ω, no whole letter is lost, if ο, perhaps a narrow letter 8], either ν, cancelled by a stroke, descending from left, through its stem, or κ; either anomalous], a headless upright 9], π?], an upright, perhaps forking at the top 10 Before τ perhaps the right-hand angle of ω Before ε the lower end of a stroke descending from left, e.g. λ, μ 11 After ι the top of a stroke sloping slightly forward 13 Before π the thickened top of a tall upright, after π the top of a stroke descending to right 14], faint traces at the level of the tops of the letters 15 After the superscribed α what resembles

a high comma or low apostrophe 17],., the right-hand end of a cross-stroke, perhaps representing ε, followed by what most recalls the left-hand central parts of κ Between α and τ the lower end of an inserted upright, followed, over τ, by what may have been intended for δ but now looks like a large angular apostrophe After c an apostrophe by the text-hand, but this does not account for all the ink .[, the foot of an upright off the line, followed closely by the lower end of a stroke descending from left; κ, ν anomalous 18],., perhaps a single η, all of the right-hand upright having disappeared but the tip 19]...[, a triangular letter, perhaps δ likeliest, followed at more than the normal interval by two uprights, perhaps to be combined in a single letter, and these by what would be taken for χ, if it did not appear itself to be followed by χ, and is therefore perhaps ν 20 Over ο a tall upright apparently continuing into the second mentioned in the previous line 21],., the upper end of a stroke ascending, with a slight curve, to right

Fr. 10 5 άλλα πένεσθαι, 'see to other matters'?

16 Cf. 'Erg. 152 χείρεσσιν υπό σφετέρησι δαμέντες (after Il. x 310)?

Fr. 11

η[
]οι[
].[]α[]ε[
]δαρετ[
5] δεπιπ[
] πο[]υπ[
]ουδ[

Fr. 11 3],., the foot of an upright 5],., the centre of an upright or right-hand arc of a circle 6],., perhaps the top of ο, though rather angular I can read neither the original letter nor the substituted correction, which I suppose to be λ 7 Of φ only the upper right-hand arc

Fr. 12

αμ[
].τ[
]υμ[
]αχ[.]β[]...[
5]ησατ' ακ[.]τ[]
]λιπαρη[]
]κτος[]]
]λογανθρ[.]π[
]ωμάκκο[
10]αταλή[]
].[

Fr. 12 2],., α or λ, followed by α or λ 4 Before β perhaps the bottom angle of ν 6 After ο only a trace; from the spacing I should guess ν 8 I am not sure that what I have taken for λο is not a badly made ω, perhaps with the right-hand end of a cross-stroke touching the top of its left-hand curve

Fr. 12 5 ποι]ήσατ' ακ[οι]τ[ιν].

6 καλ]λιπάρηο[.

7 ἀνα]κτος[.

8 If],ων, perhaps (κατα)θνή]των ἀνθρ[ώ]π[ων].

Fr. 3

].[]η ηρ[]ίη.
]ωπερικλύ[.]ενοσθε[.]ειδης[
]λονπραθέεινμαλαπερμεμαωτες.
].[]οπ[.]ρικλυμενονλαβεμοιρα.
5]οσα[.]κιμο[.]νιοσ.
]σίφρονοςυιάεσεθλουσ
]ήνιοσιπποτανεστωρ
]πποδάμοιοιγεργηνοϊσ.
]ν'καικη[.]αμελαιναν.
10]. αιχητησθερασυμήδης
].[]..χεφρων.
].ω.
]πολυκασ[
].ηχv.
15]ρτ[
].[]βι]η 'Ηρ[ακληε]ίη.
δφρα μὲν οὖν ἔζ]ωε Περικλύ[μ]ενος θε[ο]ειδής
οὐκ ἐδύνατο Πύ]λον πραθέειν μάλα περ μεμαώτες,
ἀλλ' ὅτε δὴ θανάτο]ιο Π[ε]ρικλύμενον λάβε μοῖρα
Δι]ός ἀ[λ]κιμο[ε] νίος
κτεῖνε δὲ Νηλῆος ταλα]σίφρονος υἱέας ἐσθλοῦς
ἔνδεκα, δωδέκατος δὲ Γερ]ήμιος ἱππότα Νέστωρ
ξείνος ἐὰν ἐτύχησε παρ']πποδάμοιοι Γερηνοῖς
]ν καὶ κῆ[ρ]α μέλαιναν.
]. αιχητηῆς Θρασυμήδης
]κ[α]ῖ' Ἐχέφρων
].ω
]Πολυκάε[τη
]ροδό]πηχvς
]ρτ[

Fr. 3 1],., the foot of an upright 6 seqq. Hes. fr. 15 Rz.² 10],., prima facie ν, but the sense seems to require και and]μ may be accepted, though not like the usual 11 Of κ only the upper end of the upper arm 12],., traces compatible with the overhang of c 14 Of c only a trace compatible with the top

Fr. 3 It is known that ll. 6 seqq. stood in Bk. i of Hesiod's *Catalogue*, but I cannot bring this fragment into any close physical relation with any of the others. It remains uncertain whether or not other Books are represented. See fr. 4.

2 seqq. Supplements on the model of Il. ix 550 seqq. δφρα μὲν οὖν . . . οὐδ' ἐδύνατο . . . ἀλλ' ὅτε δὴ.

3 In Homer this aorist infinitive occurs only in the compound διαπραθέειν, but the simplex again Act. 240 πραθέειν μεμαώτες.

4 Similar phrases in Homer usually have an adjective with θανάτοιο or with μοῖρα or with both, e.g. κατὰ μοῖρ' ἔλαβεν μέλανος θανάτοιο Od. xvii 326; ἄγε μοῖρα κακὴ θανάτοιο Il. xiii 602; μοῖρ' ὀλοῆ καθέλημι πανηγέος θανάτοιο Od. ii 100. As here μοῖρα παρεστέχη θανάτοιο Hy. Hom. Arithmōd. 269.

5 Supply 'sacked Pylos' in some form.

9 οἶος δ' ἤλυξεν θάνατο]ν after Hes. fr. 16 Rz.², or as R 47 ἐξέφυγεν θάνατον καὶ κῆρα μέλαιναν.

10 seq., 13 Thrasymedes and Ecephron are among the names of the sons of Nestor listed in Od. iii and Bibl. i 9, 9, 3, Polycasta is in the same places given as the name of a daughter. Another son, Perseus, and the other daughter, Peisidike in Bibl. l.c., Pasi-corrected into Peisi-dike in the papyrus, appear in fr. 4 of this MS.

10 The line must begin with a statement in some form that from him, Nestor, were descended Thrasymedes and the others.

13 In Hes. fr. 17 Rz.², Πολυκάετη at the end of a verse is followed by Νέστωρος at the beginning of the text.

14 Since ῥοδόπηχvς can hardly in this position apply to Πολυκάετη, I suppose it applies to her mother, Ἀναξιβίη (or less probably, after Homer, Εὐρυδίκη) ῥοδόπηχvς.

2481 Fr. 5 (a) Col. i

		].σειαναβασα[
		]κεληνης[
		]ηντεβοωπ[
2482		]ατης[	5
		]αιρα[
		]α.απαν[
		]ωναγαμεμνω[
		]τρηκυανωπ[
		]ρονεμγ...[
5		]τησι[	10
		]ειδεσαχαιοι[
		]τ[.]κελαδεινη[
		]εο.ι.λιον[] [
		]φύρουαργει[] [
		]λ.σιοχαιρα[	15
		]ην[α].. [
		]ω.[.]π[ε] [] [] [
		]ασημα[
		]ονιφυ.λα[
5		]τορι[.]χ[.]αιρ[	20
		]αιμνηστηκηα[
		]ο[...]ογορε[
		]ατροφο[.]ηα [
		]ορανηλει[
10		]ποιησατακ[	25
		]πολυμηλον[
		]ο[.]ω [
		]λαων[
		]χρυσηναφ[
15		]η...[ ] [	30
		]π[.]χ[ο[
		]...λυμ...[
		]θλοφόρο[
		]π[.]	

		λέχο]ε είαναβâca	
		ικέλη φαέεσσ]ι κεληνης	
		Τιμάνδρην τε Κλυταιμνήστρ]ην τε βοώπ[ιν	
		Φυλονόην θ' ή είδος έρήριετ' άθαν]άτησι.	
5		ιω]χέαιρα	5
		θηκ[εν δ' άθάνατον και άγήραον ή]ματα πάντ[α.	
		γημ[ε]ων Άγαμέμνων	
		κού]ρην Τυνδαρέοιο Κλυταιμνης]τρην κυανώπ[ιν	
		ή τ[έκε 'Ιφιμέδην καλλίε]φυ]ρον έν μεγάρο]ιςιν	
10		'Ηλέκτρην θ' ή είδος έρήριετ' ά[θανά]τησιιν.	10
		'Ιφιμέδην μέν εφάξαν ένκνή]μι]ιδες Άχαιοί	
		.[Άρτέμιδος χρυσηλακ]άτ[ου] κελαδεινης	
		]εο. "Ιλιον .[
		-c]φύρου Άργειώ]νη]ς.	
15		]λ. c ιοχέαιρα	15
		ρέια μάλ' έξεσά]ωσε και άμβροσ]ήν [έρ]ατει]νήν	
		στάξε κατá κρη]θεν, ίνα οί χ]ρώς [έ]μπε[δ]ο[ε] ε[ί]η,	
		θ]ήκεν δ' άθάνατο]ν και άγήρ]αον ή]μα]τα πάντα.	
		τή]ν δή νύν καλέο]υσιιν έπί χ]θονί φύλ' άνθρώπων	
20		Άρτεμιν είνοδί]ην κλυ]τοδ' 'Ιο]χ[ε]αίρ]ης.	20
		λοϊεθον δ' έν μεγά]ροιςιν Κλυτ]αιμνήστρη κυα]νώπις	
		γείναθ' ύποδηθ[εϊς 'Άγαμέμ]νον[ι δι]ον 'Ορέ]στην,	
		ός ρά και ήβήσας άπε]τίεατο π]ατροφο]ν]ήα	
		κτεϊνε δέ μητέρα[]ορα νηλεί [χαλκ]ώι.	
25		Τιμάνδ]ρ]ην δ' "Εχε]μος θαλερήν] ποιήσατ' άκ]οιτιν,	25
		ός πάσης Τεγ]έης]πολυμήλου	
		άφνειός ήνα]σε, φίλος μακάρεσσιν]θεο]έ]σιιν,	
		ή οί Λαόδοκον μ[]α λαών	
		γ]είνα[θ] ύποδηθ[εϊσα δια] χρυσην Άφ]ροδίτην κτλ.	

- 2482 γ] . [, the top of a circle
 2075 Fr. 9 γ Of ρ only the extreme lower end 8 . [, the middle part of the left-hand arc of a circle 10 Hes. fr. 90 Rz.² The paragraphus has been inserted a line too low
 2481 Fr. 5(a) Col. i 5] . [, from the positions of the remaining traces, I think] χ^ε must have been written 13 Between ο and] . [two traces on the line on either side of a gap; perhaps ν, but this not verifiable After ον the lower left-hand arc of a circle 15 Between λ and ε the base of a circle on the line, followed by the right-hand end of a cross-stroke touching ε near the spring of its top curve 16] . [, prima facie τ, followed by a dot on the line, after which the papyrus is now blank; see comm. 19 There seems to be ink not accounted for on the line between υ and λ
 24 Of ρ only the shank 25 Hes. fr. 90 Rz.² 27] . [the right-hand end of a cross-stroke opposite the middle of φ 30 After η the upper end of a stroke descending to right, followed by the tip of an upright; beyond these a trace level with the top of the letters and two traces, not a trema, above] . [, the top of an upright 31] ρ [on the underlayer] . [, perhaps the loop and a trace of the lower part of β or ρ 32] . [, off the line, a slightly curved cross-stroke . . .] . [, the top of an upright hooked over to right, the upper right-hand arc of a circle, the foot of an upright

The column recounts at length the facts summarized in *Bibl.* iii 10, 6, the descendants of the first daughter of Thestius, Leda.

1 θαλερόν, ἱερόν, ὁμόν λέχος εἰσαναβαίνειν are phrases employed recurrently in the genealogical parts of Hesiod with reference to either partner in wedlock. There is only one instance in Homer (*Il.* viii 291, of the woman).

E.g. Τυνδαρέου θαλερόν λέχος εἰσαναβάσκα sc. Ἀθήνη.

2 On the model of 2484+5 25 Τυρώ εὐπλόκαμος, ἰκέλη φαέεσσι κελήνης, but ἰκέλην, -λας is an alternative possibility, cf. Hes. fr. 142, 4 Rz.²

In this or the next line γείνατο or an equivalent must be supplied.

3 seq. The names are supplemented as a compendious way of showing the necessary constituents. Their positions cannot be regarded as fixed.

4 ἡ εἶδος ἐρήμιε^τ ἀθανάτησι as l. 10 below, 2481 fr. 3 + 4, 12 (?), 2503 14.

5 seq. We learn from Apollodorus l.c. that Artemis made Phylonoe immortal. We are not told the reason for this favour, which presumably was conveyed in l. 5.

Or Ἰο]χέαιρα.

The supplement after *Od.* v 136 (= vii 257 = xxiii 336).

7 Perhaps γῆμε δ' ἐόν διὰ κάλλος ἀναξ ἀνδρῶν Ἀγαμέμνων, cf. *Od.* xi 282.

9 The form of line found at II 56; cf. *Θεογ.* 383 seq.

10 I can find no other authority for the assignment of the name Iphimede to the daughter of Clytemnestra. Paus. i 43, 1, apparently referring to this passage, or at any rate a passage substantially the same, gives her the customary name of Iphigeneia (Hes. fr. 100 Rz.²). A daughter named Iphianassa is also mentioned (*Il.* ix 145 = 287, *Cypr.* fr. 15, *Soph. El.* 157). But Iphimede hitherto occurred in Greek legend only as the wife of Aloeus and mother of Otus and Ephialtes.

11 σφάζαν: in spite of ἐξεάωσε, l. 16, this must mean that she was actually killed. L. 17 implies the same.

12 Possibly β[ουλήσ'. The rest after *Il.* xvi 183 and the like.

14 ἐν-, καλλι-, τανι-σφύρον Ἀργειῶνης cf. 2489 6 c. not., 2501 10. Ἀργειῶνη for Helen like Καδμειῶνη for Semele (*IG* xiv 1389 i 59. LSJ has the second, which is much later, but omits the first).

16 seq. ἀμβροσίην ἐρατεινήν as *Θεογ.* 642, *Il.* xix 353. I cannot verify ἐρατεινήν; in particular α and τ seem too far apart, but the explanation may partly be my faulty joining of the scraps. I do not think the word should be doubted.

στάξε κατὰ κρήθεν cf. *Od.* xi 588 κατὰ κρήθεν χέε.

The supplement after *Il.* xix 38 ἀμβροσίην και νέκταρ . . . στάξε κατὰ βινῶν ἵνα οἱ χρώς ἐμπεδος εἴη, of the dead Patroclus.

19 The supplement after Hes. fr. 180, 4 Rz.²

20 Paus. i 43, 1 (Hes. fr. 100 Rz.²) οἶδα . . . Ἡκίοδον ποιήσαντα ἐν καταλόγῳ γυναικῶν Ἰφιγένειαν οὐκ ἀποθανεῖν γνώμη δὲ Ἀρτέμιδος Ἐκάτην εἶναι. For the equating of Hecate and Artemis v. P-W vii 2770.

γνώμη not Homeric; perhaps βουλή, but Lloyd-Jones suggests πρόπολον on the basis of *h. Hom. Dem.* 440.

23 Cf. *Od.* iii 197 καὶ κείνος ἐτίκατο πατροφονῆα. An alternative, ἀπὸ μὲν κτάνε, suggested by *Od.* iii 307, κατὰ δ' ἔκτανε.

24 I cannot suggest any convincing supplement for the middle of the verse, but it may be worth while to call attention to *Od.* xxiii 97 μῆτερ ἐμή, δόρυμητερ, and to Stesich. fr. 26 λιπεσάνορας, which indicate theoretically possible lines.

Another may be ὑπέρορα, hitherto unique.

νηλεὶ χαλκῶι *Θεογ.* 316, Homeric.

25 On Echemus as ruler of Arcadia and husband of Timandra v. Paus. viii 5, 1.

26 Perhaps Τεγέης ἢ δ' Ἀρκαδίας πολυμήλου likeliest (after *hy. Hom. Herm.* 2), but for Arcadia a specific name (e.g. Ὀρχομενοῦ, as at *Il.* ii 605,) might be substituted, and there are still other possibilities.

27 φίλος μακάρεσσι θεοῖσιν after Hes. fr. 93, 4 Rz.², 2485 fr. 1 i 23 = 2481 fr. 1 (b) ii 6, 2501 19, *Asc.* 476. Not, I think, φίλος δ' ἦν ἀθανάτοισιν as e.g. F 4, 38 = 2481 fr. 5 (b) ii 31.

28 As far as date goes, I do not think the Laodocus who ἐνίκησεν . . . ἀκοντίωι at the funeral games of Archemorus (*Bibl.* iii 6, 4, 4) is ruled out.

At F 4, 36 = 2481 fr. 5 (b) ii 29 πολέων ἡγήτορα λαῶν after *Il.* xx 383. Here a variant which cannot be exactly guessed; at K 1, 19 μεγαλή]τορι ποιμένι λαῶν.

30 Perhaps ἐ]μβασ[ίλευε.

32 seq. I cannot verify Ὀλυμπ-, but since the epithet ἀεθλοφόρος is often attached to Polydeuces, it is possible that the narrative has now gone back to the other children of Leda, of whom Polydeuces was begotten by Zeus.

2481 Fr. 5 (b) Coll. ii, iii The fragment to which the number 5 (b) is assigned consists actually of five pieces which do not touch, though in some places the interval between them is negligible. The preservation is exceptionally bad. Not only has a large proportion of the text quite disappeared, owing (among no doubt other causes) to the great activity of worms, but in many regions the writing has been reduced by damp or rubbing to nothing but shadows or scattered traces of ink. Other witnesses afford some assistance in the decipherment and reconstruction of the text, P. Berl. 9777 r. (F 4), 2075 fr. 1 (F 4), 2483 fr. 2, 2493 in col. ii, P. Berl. 9777 v. (F 3 A) in col. iii. But the interpretation of the surviving ink and the count of missing letters is still extremely dubious over large tracts.

Col. ii 1 Of δ only the left-hand base-angle; ζ , ξ might be possible 2 ϵ written on σ by the first hand 3 [.] , σ suggested by the internal evidence, but represented by what looks like the overhang of ϵ , but not the ϵ of this hand, with a spot of ink below. There is probably no whole letter missing between this and ν 5 Disjointed traces 13 [?] , the upper right-hand arc of a circle, *prima facie* σ . Of the superscript η only the right-hand half 14 ϕ written on σ by the first hand [.] , the left-hand arc of a circle 15 $\kappa\nu$ was perhaps first written for $\kappa\eta$. There is a dot above, perhaps representing an acute [.] , two traces which might be parts of the tail and right-hand loop of ϕ 27 $\eta\delta$: in 2075 δ is the first letter of the line

Col. iii 2 [.] , the upper end of a stroke curving over to right, followed by parts of a cross-stroke level with the top of the letters; neither ϵ or ν nor γ or τ normal 3 [.] , the lower tip of a stroke descending just below the line 4 [.] , a trace of an upright, followed by the base of a small circle, both on the line [.] , a dot off the line, followed by an upright sloping slightly forward and this by the left-hand arc of a circle well off the line At the end scattered ink, uncertain how much casual 4-5 The large thick coronis is made by a different pen from that below l. 37, which is in the same hand as the text 8 There is a dot above the σ of $\alpha\sigma\nu$, I do not know whether signifying deletion 11 τ , [.] , perhaps the top of ϵ I cannot relate the ink at the end of the line to the reading of the other witness 14 After χ perhaps only two letters of which the second is represented by the top of a circle 15 [.] , the lower part of an upright, followed by an upright off the line; above and between them part of a stroke rising to right *interl.* [.] , an upright preceded by traces in a damaged place; μ not now suggested but perhaps possible, or perhaps two letters represented. *Prima facie* not $\epsilon\tau\alpha$, but both the accent and the γ are uncertain [.] , a dot about level with the tops of the letters [.] , the top of an upright 16 After α the lower end of an upright well below the line The ' after ρ is in the same hand as the text and does not resemble those elsewhere inserted by a different hand. It is inordinately close to the loop of ρ [.] , the upper right-hand side of a loop; σ by no means suggested 19 After ρ the papyrus is much broken and confused. $\kappa\rho$ could be accepted but I doubt whether anything further could be verified 20 [.] , the top of an upright with a trace above and to right 22 Of μ only the left-hand half; λ not ruled out [.] , a trace below the line [.] , perhaps μ or ν 23 [.] , a dot on the line 25 [.] , perhaps the turn-up of c 26 [.] , traces on a single fibre; possibly ω , but perhaps representing more than one letter 27 seqq. Hes. fr. 110 Rz.² 34 [.] , the foot of an upright, followed by the lower part of an upright and this by the start of a stroke off the line sloping slightly forward

Fr. 5 (b) Col. ii The descendants of the other two daughters of Thestius, Althaea (as far as l. 26) and Hypermetra.

2 $\epsilon\zeta$ πόλεμον φθισήνορα Θεογ. 431, *Il.* x 78; $\epsilon\zeta$ πόλεμον . . . δακρυόεντα *Il.* v 737, viii 388. Not elsewhere the two adjectives simultaneously.

6 I have found no other example of μακεδνός, itself a rare word, so applied. It usually appears to mean 'tall'; in *Od.* vii 106 of a poplar. Here I presume it has the meaning of αἰπεινός when used of a town, as e.g. πάτρι Πλευρώνη καὶ αἰπεινή Καλυδῶνη *Il.* xiii 217, xiv 116.

8 seqq. Apollodorus has Θυρεός for Φηρεός and omits Ἀγέλαος, *Bibl.* i 8, 1. Antoninus Liberalis has the additional name of Περίφας (and two extra daughters), *Metam.* 2.

13 If I am right in preferring μέγα θυμῶι το μεγαθύμωι, Homeric parallels suggest something like ἐρξ[εν] ἀάσατο γάρ or, perhaps better as a reading, ἐρξ[εν] ἐπει ἀάσατ]ο, possibly with a variant ἀα-σαμέν]η superscribed. But I cannot verify the letter before μέγα and many other guesses can be easily thought of.

14 seqq. See 2483 fr. 2.

14 I think there can be no doubt that χρίων or a compound, not κράζων, is the word properly

applied to Deianeira's operation. So Soph. *Trach.* 675, 689, 696, Apollod. *Bibl.* ii 7, 8, Diod. iv 38, 1. But I cannot then account for the construction. Throughout the best period χρίων and compounds are constructed with the accusative of the object anointed and a dative of the ointment used, 'smear A with B', not 'smear B on A', so that the difficulty is not resolved by accepting χρίωνι from 2075, and though φάρμακον ἐκτάξασα χρίωνι, proposed by the first editor of 2075, avoids the problem of construction, it does not, apart from the objection to the verb, explain the presence of the reading χρίωνα in our MS.

15 Perhaps ϕ [έρειν]. The sense will continue: δ δ' ἐνει]κεν, δ δὲ δῶ]κεν ἄνακτι.

16 Cf. 2493 17.

17 When he had taken it, death was straightway by him. θανάτοι]ο παρέστη must be regarded as likely, the genitive dependent on Μοῖρα (cf. *Hy. Hom. Aphrod.* v 269), κήρ, or the like.

18 He died and entered the house of Hades, e.g. καὶ ῥ' Ἄϊδαο . . . δύσετο δῶμα.

19 seqq. Of the obelized verses the last five recur, apparently *verbatim*, in 2493, where they are preceded by two others, of which the tenor seems to be the same as that of 20 seq. but the words different.

Other instances of obelization at 2487 fr. 1 ii.

30 ἀγορή: ἀρετή 2075 seems simply a mistake.

Col. iii The end of the section relating to the descendants of Thestius' daughters (*ll.* 1-4); the whole of the section relating to the descendants of Porthaon's daughter, Stratonice.

1 ἤμελλον πρὸ γάμοιο (preceded, say, by θανείσθαι) might be thought of (perhaps cf. *πρωὶ μάλ' ἤθεον* Hes. fr. 204 Rz.²), but ἤμε] looks to me too short.

2 Ἀμφίμοχος is a fairly common heroic name, but none of the bearers has any appropriateness, that I see, to this context.

3 γ ειμς, e.g. Ἀργεῖμς, is acceptable, if appropriate.

3 πάρτην ἐς καλληγύνακα *Od.* xiii 412.

4 γελ]ρατο may be judged likely.

5 seqq. The information here given about Porthaon's wife and daughters differs in many respects from what can be gathered from other sources. His wife is named Euryte by Apollodorus (*Bibl.* i 7, 10, 2), his daughter Sterope¹ (*ibid.*; schol. *Od.* xii 39). The other names do not appear elsewhere in this connexion.

6 Cf. 2487 fr. 1 i 23.

7 Λαοθήη is a known name, *Il.* xxi 85; *Bibl.* ii 7, 8, 4; and elsewhere. I suppose it the likeliest here, but I may have overlooked alternative possibilities.

Υπερηίς. Steph. Byz. in Υπερηία has πόλις τῆς Ἀχαΐας. κακῶς δὲ Θέων Ὑπέρειαν αὐτὴν καλεῖ. . . τὸ ἐθνικὸν τῆς Ὑπερηίας . . . θηλυκὸν Ὑπερηίς παρ' Ἑσιόδω (fr. 72 Rz.²). Since there is an evident congruity in the taking by an Aetolian prince of an Achaean wife, I should guess that this is the place referred to, in spite of the implied agreement of our MS. with the 'incorrect' form. Other possibilities are offered by Plut. *qm. gr.* xix, Paus. ii 30, 8 seq.

8 The name Porthaon and derivatives appear with a for o in the first syllable in a number of passages in Latin authors (P-W in v.; add Val. Flacc. iii 705, Lact. *Plac. narr.* viii *fab.* 4). I presume, therefore, it is not a mere error here. The α in the second syllable is nowhere else short. I have, therefore, supposed -θαον- to have been accommodated to the metre in the same way as at Bacchyl. v 70, Πορθάνιδα.

9 Of these three names of daughters of Porthaon, Sterope (mother by Achelous of the Sirens, *Bibl.* and schol. *Od.*, *ut sup.*—Eust. 1709, 38 *στερόπη* τῆς Ἀμυθάονος is presumably mere error) is the only one recorded in this connexion elsewhere. It may be worth while to call attention to the fact that the names Sterope and Stratonice occur together (along with a third, Laophonte) as daughters of Porthaon's grandfather, Pleuron (*Bibl.* i 7, 7, 2).

In regard to Eurythemiste a rather speculative suggestion is offered on l. 35 below.

10 *ενοσηδός* not hitherto before Panyassis fr. 12, 13.

11 Μουρέων or a participle?

-ήεντα seems indicated by P. Berl. but I cannot relate it to the traces in 2481 fr. 5 (b) iii.

¹ Another daughter, Dia, cited from Pherecydes in schol. *Il.* ii 212, seems to me suspect, since she is said to be the wife of his son, Agrius.

14 I can make nothing of the traces nor relate them to the end of the verse reported in P. Berl. as κηθμογ. . . α.

15 Since the beginning of P. Berl. l. 23 was read μω.[or μωλ], whereas it is certainly αμ-, I feel some confidence in suspecting the opposite misreading in this line, particularly as λειμῶνας seems to suit the context (cf. note on 21 seq.).

16 I have considered Παρ[νησοῦ] again, but I am doubtful whether the accent falls right.

17 δάματ[α λείπο]νται πατρὸς καὶ μητ[έ]ρα κεδνήν or something to this effect?

18 Cf. ἀγαλλόμεναι ὀπί Θεογ. 68.

19 κρονοῖς(ι) is an obvious guess, but I cannot verify it or say that in the present state of the papyrus it looks even possible.

It is a reasonable suggestion that the river implied by ἀργυροδίεω is the Spercheios. At any rate this hypothesis harmonizes with the mention of the Οἰτηγὶς νύμφη and one of the supposed locations of Oechalia.

20 After ἤεμαι, 'they early in the morning', presumably a case of εἰβη 'rime' (εἰβη ἀηροίη Od. xvii 25), but I cannot verify η[

21 seq. Cf. schol. Il. xii 292 (Εὐρώπην . . . Ζεὺς) θεασάμενος ἔν τιμι λειμῶνι μετὰ νυμφῶν ἄνθη ἀναλέγουσαν . . . (Hes. fr. 30 Rz.²) and Hy. Hom. Dem. 3 seqq. (ἦν Μίδωνος) ἤρπαξεν . . . παίζουσαν κούρησι ἐν Ὠκεανοῦ . . . ἀνθεά τ' αἰνυμένην . . . λειμῶν' ἄμ μαλακόν (with Allen-Halliday's parallels to which add Mosch. ii 63 seqq. with Bühler's note).

21 Perhaps, on comparison with Cypri. fr. 5 πλεξόμενοι στεφάνους εὐώδεας, ἀνθεα γαίης, ἀν κεφάλαιον ἔθεντο, something like κεφάλης' εὐώδεα κόσμον may be supplied.

22 I suppose 'Of them Apollo seized' one. Since μεμ[could be read, μέμαρπε might be thought of.

23 ἀνάε[.]: if a single word and an adjective in form, I can suggest nothing but ἀνάεδνον or ἀνάεπτον. But a possibility which should be mentioned is ἀνάειρᾶς. Apropos of Θεογ. 521 (where indeed the παράδοσις offers δῆσε δ' ἄ.) ancient grammarians (quoted by Rzach ad loc.) refer to a reading δῆσᾶς, which they uphold as exhibiting a Doric shortening of the -ac of the aorist participle, analogous to Αἰᾶς, μέλᾶς (and, they might have added, accusatives plural feminine, such as δεινᾶς, τροπᾶς). I should judge that ἀν' ἄε- need not be considered, since, apart from the difficulty of finding a suitable noun, the elision would be apt to have been indicated in this place.

25 Melaneus as son of Apollo, Paus. iv 2, 2, Ant. Lib. Metam. 4. Pherecydes ap. schol. Soph. Trach. 354 calls him Melas and says he was the son of Arkesilaus.

27-31 Schol. Soph. Trach. 266 (Hes. fr. 110 Rz.²), which quotes these lines, appends to the last another, Ἀντιόχη κρέλουσα ἦ παλαιὸν γένος ἦ Ναυβολίδαο, of which there is no trace here. It need not be doubted that the information it contains was (in its correct form) authentic, but it is not wanted in this place and its presence apparently disrupts the reference of τῆς ἑνεκα, l. 32, to Ἰόλειαν, l. 31, though I am not certain that this is a fatal objection.

32 seq. On whose account Heracles sacked Oechalia.

34 I can think of nothing better than τῆν δ' ἀδέων παρὰ πατρός (or παρὰ πατρί, not trapesing about on the mountains), the δέ responding to a presumed μέν in l. 22. But I cannot say that τ]ην[δ] is a very satisfactory interpretation of the extremely exiguous remains.

34 seqq. It is clear that these lines contain a statement including the name of the wife taken by Thestius and it must be presumed to have been appended here on the ground of her descent from Porthaon. In one place and another the wife of Thestius is given about half a dozen different names. Apollodorus has Θεστίω . . . ἐξ Εὐρυθέμιδος τῆς Κλεοβοίας ἐγένοντο θυγατέρες μὲν Ἀλθαία, Λήδα, Ὑπερμήστρα, κτλ. (Bibl. i 7, 10, 1), which is unacceptable in form as it stands but inclines me to suggest—both Eurythemis and Eurythemiste being names rarely found in heroic legend—that it provides the clue to locate the first mentioned daughter of Porthaon, Eurythemiste, in these verses. In that case, Thestius married his cousin (Bibl. i 7, 7, 2).

2483. HESIOD, Catalogue

The story of Ceyx and Alcyone, referred to by Julian (Hes. fr. 159 Rz.²) as narrated by Hesiod, here appears in a manuscript which plainly contained parts of the Catalogue, as appears from the presence of constituents typical of pedigrees and is confirmed by the occurrence in a fragment, written by the same copyist and *prima facie* from the same roll, of verses partly preserved in three other manuscripts of which the source is not in doubt. There is no reason to suppose that Julian was referring to the Κήϊκος γάμος.

The writing is a small round uncial of a common type assigned to the second century. As far as I can tell, the lection-signs are by the same pen as the text.

[After the numbers were assigned I observed that 2490, a strip containing verse-ends including Hes. fr. 122 Rz.², was by the same hand as 2483 and should have been treated as a fragment of that manuscript.]

Col. i	Fr. 1	Col. ii
	]γακλυ[]ταυδευς	[]
	]ντανήκει[]χαλκω	[] θρωπω[]
	]νρωνοιεαδιον	ναιεικάρ' αλιοι[]
	]νμενοςαντιθεοιο	κηξδ' ουτε[]
5	]ποιήσατ' ακοιτω	πανεταιαίς[]
	]μακαρεσσ[]θερισι	είεταιαλκνονη[]
	] δωραεδωκε	αλλαδιοσκρυπ[]
	]καιηραοσην	φρασσα θαιδν[]
	] .	τηνδ[] μυρμ[]
10	]εθ' υίος	πεισιδικηνωπ[]
	]οικω	ήδέτεκ' αντιφ[]
	]ατοπαιδα	ήδεποσειδαω[]
		αιολιο[] . . []

Fr. 1 Col. i 7] ., perhaps the right-hand curve and tip of the central stroke of ω
Col. ii 4 Above the line, between ηα, a trace which may represent υ. But α has not been cancelled
13 After φ a dot level with the top of the letters] . ., the upper right-hand arc of a circle, followed by two tops of strokes suggesting the apices of μ

Fr. 2

	]εφαρμακ[]
	]λιχηγηρ[]
	]τρωνια[]
	]μεν . . εο[]
5	]εκαιραιδ[]

Fr. 2 4 Between η and ε only scattered specks of ink Above εο the upper left-hand arc of a small circle, followed by the right-hand arc of a small circle with a dot to right of its upper end

Fr. 1

Col. i	Fr. 1	Col. ii
	]άγακλυτό[]ε[]ίππό[]τα Τυδεύς	[]
	]ν ταναήκει[] χαλκῶι	[] νθρώπων[]
	]νρων Οινέα δῖον	ναίει καί ρ' αλιοι[]
	]ν μένος ἀντιθέοιο	Κῆρυξ δ' οὔτεπ[]
5	]ποιήσατ' ἀκοιτω	παύεται αἰσσω[]ν
	]μακάρεσσι θεοῖσι	ἔται Ἀλκονῶν[]
	] δωρα ἔδωκε	ἀλλὰ Διὸς κρυπ[]
	]καὶ γήραος ἦεν	φράσασθαι δυ[]
	] .	τὴν δ[] Μυρμι[]δ-
10	]εθ' υῖος	Πεισιδικῆν ὄπυ[]ιε
	]οικω	ἢ δ' ἔτεκ' Ἄντιφ[]ον
	]ατο παιδα	ἢ δὲ Ποσειδάω[]ν-
		Αἰολιο[] . . . []

Fr. 2+2481 fr. 5 (b) ii 14-18

	]όππότη[]ε φάρμακ[]ον . .]	χρί[]σασα χιτῶνα[]
	]δώκε[] Λίχημ κήρ[]υ[]κι	[] εν ἀνακτι[]
	]Αμφι[]τρ[]ωνι[]ά[]δ[]ι[]γι[] Η[]ρακλή[]ι[] πτολιπό[]ρθω[]ι	[]ο παρέστη[]
	]δέξ[]α[]μένωι δ[]έ ο[]ί	[]το δῶμα[]
5	]θαν[]ε καί ρ' Αἰδ[]αο	

Fr. 1 The second column visibly relates to two (three?) of the daughters of Aeolus, Alcyone and Peisidike (also Kanake?). The first eight lines are not genealogical but refer (in whole or part) to the punishment of Alcyone and her husband Ceyx. A pedigree starts at l. 9. Similarly a pedigree starts at l. 4 or l. 5 of the first column, but the preceding three are plainly not genealogical (though in fact a daughter of Aeolus occurs many generations earlier in the line of Oeneus-Tydeus).

Col. i 1 seqq. It may be worth while to mention the speculation that these lines refer to the circumstances narrated with a good deal of variation in *Bibl.* i 8, 5, 2, schol. A, B *Il.* xiv 120, schol. T *Il.* xiv 114, Diod. iv 65, 2, namely, the slaughter by Tydeus of the sons of Agrius and/or others in order to protect his father Oeneus against their plots.

5 seq. Usually θαλερὴν π. ἄ., φίλος (-ῆ) μ. θ.

7 An unexpected hiatus, but the plural δῶρα is well attested in the context of a marriage and δῶρον K 1, 3 seems to be of a different nature. δῶρα ἔδωκεν, against the MSS., may be the correct reading at *Θεογ.* 399.

10 γέν]εθ' υἱός.

11 ἐν μεγάρ]οισιν and

12 γέν]ατο παῖδα. This sequence *Θεογ.* 384-5. More usually the two phrases form part of the same verse.

Col. ii 3 It would be natural to take the words to refer to the life of Ceyx after his transformation into a seagull (*Bibl.* i 7, 4, 1. Cf. schol. *Il.* ix 562). And perhaps they do so. But in that case *Κῆρυξ δέ* is an unexpected continuation. It may be well to take into account that *ἀλοι-* is ambiguous.

7 seq. 'But it is hard to make out the secret mind of Zeus?' Perhaps cf. *H* 77 seqq.

9 seqq. The statement contained in these verses presumably corresponds to *Bibl.* i 7, 3, 4 *Πεισιδίκης δὲ καὶ Μυρμιδόνος Ἀντιφός καὶ Ἄκτωρ.*

12 ἡ δέ I suppose refers to Kanake, of whom *Bibl.* i 7, 4, 2 has: *Κανάκη δὲ ἐγέννησεν ἐκ Ποσειδῶνος Ὀπλέα κτλ.*

Fr. 2 Though there are now four MSS. containing parts of these verses, they still cannot be completed with certainty. See 2481 fr. 5 (b) ii 14-18.

2484. HESIOD, *Catalogue*

Two scraps of a roll, the smaller re-used on both sides. The larger contains parts of the left-hand ends of verses of which the right-hand ends are represented in 2485 fr. 1 and 2481 fr. 1 (a), (b). The text, which emerges from the combination of these witnesses, and the commentary on it are on pp. 23 seqq.

The hand is a medium-sized upright rounded uncial, I suppose of the first half of the second century. The lection-signs are, as far as I can tell, all or nearly all original. The note in the upper margin of fr. 2 is in a different, smaller and more sloping, script of about the same date; the correction in l. 17 may be due to the writer of the text, but perhaps represents a third.

2485. HESIOD, *Catalogue*

Four (or perhaps only three) fragments from at least two different rolls containing works of Hesiod. The two larger, which may very well join towards the bottom to form a single one, combine with fragments of other manuscripts to produce the better part of two columns, the first relating to Salmoneus and his daughter Tyro, the second to Neleus and his sons, their descendants, and the fight between Periclymenus and Heracles. The roll from which these pieces survive contained the *Catalogue*. But one of the two smaller fragments contains parts of ll. 57-75 of the *Theogony* and must (except on the very unlikely hypothesis that they were duplicated in the *Catalogue*) have come from a different roll. The source of the exiguous remains in the other small fragment is, therefore, uncertain. They may well come from the *Catalogue*, but I have not identified them in any known verses by or ascribed to Hesiod, and in theory at least they might not even be Hesiodic.

The writing is a well-executed example of the angular type, to be dated in the third century. It varies to some extent in size in different columns but otherwise presents a uniform aspect. As far as I can tell, the lection signs are by the same hand as the text.

2485 Fr. 1

Col. i

]. . . γ. . . [] ω. . . []
]. [] . ταμη [] ηδρ. . . []
]. . . ονα [] οεντ. c []
 5] πλείζετομ [] υχασιππου []
] χαλκείου [] έβητας
] βοοναρμα [] ίππουc
] χαλκεί [] τελ [] ητες
] ρανδρ [] ντε [] ωντε
] υποζυγία [] ματ' εχονταc
 10]. . . c πυροcaυθ [] μενοιο
] πηθονφυλανθρωπων
] ηρωδρωντεβωντ []
] ουρανοαcτεροεντοc
]. αξεδαγαπαcαν
 15] λουμενοcaυθαδ' ικαγεν
] θαλουδ [] ταχ' εμελλεν
]. . . πηρβασιλη
] αιαιθαλοεντικεραυνω
] βασιληoc [] . . .
 20]. . . [] . . . κηαcτε
] ρρυτα . . . κεναιcτωc
] ρταρονηροέντα
] ριζοιζηνιανακτι
 25] φι [] ημακαρεccαθ [] . . . ικι
] ηι [] . . . υcηιαφρο [] . . . ιι []
]. . . ρ
] [] τιφερ ν.
] τηρα φντεβωντε
 30] μύμον αγενρικον.
] ξατοκαι ατιταλλε
] ηρατρνεccτελοcηλθεν
] ceιδαωνενοcιχθων
] οcβροτωιουνεκαρειδoc
] κωνθηλυτεραων
 35] καλαρεεθρα
]. ν
]. ται
] εκουρη
]. c
 40] . απα . τηc
] α. [] ε. . . []
] νη []

Col. ii

Parts of first letters, starting abreast of col. i 31. I think it possible that they represent the beginnings of ll. 19-21, 28-29 of 2485 fr. 2, thus:

β [] ο [] υ [] λ [] η []
 μ [] αρναμενοc
 ο [] []
 and
 γ [] η [] πι [] οc
 αυ [] τον ,
 but I cannot verify the dotted letters, or follow the fibres with certainty.
 If the hypothesis is correct, fr. 2 should be designated fr. 1, col. ii. See further the commentary.

2485 Fr. 3

. . . []
]. []
]. οη . . αρ []
 5] φαυτήηρι []
] άκελοιοc []
] κενα . . []

2481 Fr. 1 (a) Col. i

. . . []
] ετομ []
] κειου []
 5] όναρ []
] άλκεοι []
] δρω []
] γωαρμα []
 stripped
] θ []
 10] υδρω []
] γουαc []
] εδεχα []
] μ [] . . . ροαιφα []
] ου. οιταχ' εμ []
 15] ρβασιλη . αι []
] αιθαλοει []

(b) Col. ii

] βασιληο []
] κηαcτε []
] ηκεναίc []
] ηεροεντ []
 5] ριαναικτι [] []
] καρεccαβφοici [] []
] ε [] . . . αιcεληγηc [] []
] cαλμωνη []
 10] οφαριζειν .
] ωντεβωντε
] . οcη [] . αγενοικον
] αμ' ατ [] . ταλλεν .
] εcτελοcηλθ [] . ν
 15] αν .
] ειδoc []

Col. iii

. . . [] . . . [] ω. . . []
]. [] . ταμη [] ηδρ. . . []
]. . . ου αι [] όεντρc
 5 ώ] πλίζετο μ [] ών] υχαc ίππουc []
] χαλκείουc [] τε λ] έβηταc
 βοη] θόον άρμα [] κα [] ίππουc
] χάλκεοι τε λ] έβηταc
 πατή] ρ άνδρων τε [] θε [] ών τε
 10] υπό ζυγίω άρματ' εχονταc
]. . . c πυροc αιθ [] ο] μενοιο
 ε] πι χθονι φθλ' ανθρώπων
] ν . ό δ' αγατ [] ο πατ] ηρ άνδρων τε θεών τ [] ε []
] έβροντ [] ηcεν άπ'] ούρανου άcτεροεντοc
] ον δή' επ [] [] γαζε δε γαϊαν άπαcαν .
 15 βη δε κατ' Ο] ύλύμποιο [] χο] λούμενοc αιθα δ' ικαγεν
 οικον Cαλμ] ωνηoc άτ [] αc] θάλου, ο (δ) τάχ' εμελλεν
 έρ] γ' άιδηλα δι' ύ [] . . . πην βασιληα
]. εν βροντη [] τε κ] αι αιθαλόεντι κεραυνω
 άπε] τινεθ' ύπερβ] αcην] βασιληoc
 20]. c παιδάc τε γ [] υ] ακμά [] τ] ε οικηάc τε
 πό] λων και δώματ'] ρρυτα θηκεν άcτωc
 λα] βων έρρυψ' εc T [] ά] ρταρον ηεροέντα,
] βροτóc άλλoc [] έ] ριζοι Ζηνι άνακτι .
] παιc ελελειπτο φίλη μακαρεcci θεοici
 25] χ [] ρυcηι Αφροθ] ιτιηι .
 Τυρω έυπ] λόκαμοc ικέλη [] φα] έ] τεc] ει cεληνηc .
 ούνεκα νε] κείεcκε και Cαλμωνηι
 ού] δ' εϊαcκε θεοic βροτόν ιcοφαριζειν .
] μιν εάωce πατήρ άνδρων τε θεών τε
 30 ε] c Κρηθηoc άμύμονοc ηγαγεν οικον
 ό δ' άc] παcίωc ύπεδ [] έ] ξατο και ρ' άτιταλλεν .
 αυτάρ επει [] ρ' ηβηc πολυηράτου εc τέλοc ηλθεν
 τη] c γ' εράεcκε Ποcειδάων ενοcίχθων
 μίχθη δ' έν] φιλότητι θεοc βροτωι, ούνεκ' άρ' ειδoc
 35 γυναι] κων θηλυτεραων
] καλά ρέεθρα κτλ .

2484 Fr. 1 Above l. 1 are parts of two lines of cursive writing, upside down in relation to the poetic text. Something appears to have been washed off to make way for them, but I do not think it was the Hesiod. There is also writing on the back. There is a good deal of casual ink about.

4], near the line the end of a stroke coming from left; α acceptable 8], a trace opposite the top of the loop of α 9], the top of an upright, hooked over to left; ν acceptable

Fr. 1 The ends of verses.

4 κ]ατέλεξαν.

5 ἐνσπεῖν.

6 αἰνῶ[.

9 Perhaps γυ]ναῖκ[again.

Fr. 2 Back blank 6], the lower part of a stroke rising to right 7], a stroke descending from left; λ , not μ , suggested 9], the right-hand arc of a circle

2485 Fr. 1 Col. i In many places the ink has nearly or wholly vanished. Frr. 1 (a), (b) of **2481** make it possible to decipher or supply the text in some of these.

1 The third (or fourth) letter had an upright descending well below the line After γ the lower left-hand arc of a circle well off the line After ω (above which there may be traces of a circumflex) π or less probably γ I cannot tell how far the ink went in this and the next line

14], a trace level with the tops of the letters 17], an upright, followed by traces at mid-letter 19], dots of presumably casual ink 20 I am not sure of the correspondence of the traces to the proposed text 26 Immediately before ρ perhaps parts of the middle of η

After ρ only scattered traces and the same in the blanks of 27-29 32 $\epsilon\chi$ above ϵ ink resembling a small circumflex 36], the foot of an upright 37], the right-hand upright of η or ν

39], the upper right-hand arc of a small circle 40], the upper end of a slightly concave stroke descending to right 41 After α perhaps the back and foot of ϵ or ϵ

Fr. 3 1 The foot of an upright 2], the tip and foot of an upright with a trace to right; perhaps η or ν 3], a slightly convex upright Against the upper part of the right-hand upright of η a stroke curving up to right After η the lower left-hand loop of ϵ or ϵ , before α the right-hand end of the cross-stroke of γ or τ], perhaps the feet and part of the bar of η , but this does not account for all the ink 4], a dot on the line 6], the upper end of a stroke sloping gradually to right, followed by the left-hand side of the apex of α , δ , or λ

2481 Fr. 1 (a) Col. i 1 Not verifiable; the foot of an upright on the line, followed by the base of a small circle off it 12], a dot below the line 15 More than the normal room on both sides of η , between which and α a dot level with the top of the letters α large and apparently by a different pen 16 More than the normal room between ϵ and θ

(b) Col. ii [See Addendum, p. 26]

3 There is ink at the lower end of the accent, not *prima facie* a *trema* but perhaps intended for it 12 Between ϵ and α a suspended letter; the traces are compatible with the top of the loop and the foot of the shank of ρ

Fr. 1 Col. iii \bar{H} indicates 'Line 700'. Similarly B opposite H 56 indicates 'Line 200', not, as seems to have been mistakenly repeated since the first publication, 'Book ii'.

The story of Salmoneus is told in Apollodorus *Bibl.* i 9, 7. The details relevant to what is found here are: Καλμωνεύς . . . ὄβρις . . . ὦν καὶ ταῖς Διὶ ἐξισοῦσθαι θέλων . . . ἐκολάσθη. ἔλεγε γὰρ ἑαυτὸν εἶναι Δία . . . καὶ βύρας μὲν . . . ἐξ ἄρματος μετὰ λεβήτων χαλκῶν κύρων ἔλεγε βροντᾶν, βάλλων δὲ εἰς οὐρανὸν αἰθόμενας λαμπάδας ἔλεγε ἀστράπτειν. Ζεὺς δὲ αὐτὸν κεραυνώσας τὴν κτεθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκίτορας ἠφάνισε πάντας.

3 οὐρανοῦ ἀστερόεντος, as below, is naturally thought of, but I cannot verify it.

4 Cf. *Il.* xxiii 301, 351 ἐντριχας ὀπλίεσθ' ἵππους.

5 The λέβητες here and in l. 7 are explained by the passage of Apollodorus.

6 The supplement is implied by the accentuation in **2481**. βοηθῶν ἄρμα is otherwise recorded only as a reading at *Il.* xvii 481 (preferred by Aristarchus). From **2485** by itself θοὸν ἄρμα (as at *Il.* xi 533, xvii 458, *Hy. Hom. Dem.* 89, *Hes. Asc.* 97, 342) would have been guessed, and I am bound to say it seems to me more suitable to the context.

10 ἐλας does not seem to be ruled out, but I cannot verify it.

11 This phrase first in *Od.* vii 307 and not rare in Hesiodic verse, *Θεογ.* 556, *Ἔργ.* 90, fr. 180, 4 Rz.², *Asc.* 162.

12 ἀγῶμαι a rather rare word, not found in the *Iliad*. ἀγῶμενος, *Θεογ.* 619 [but the reference to this verb by LSJ of ἀγῶμα(ι)το Alc. 310 is shown by the vocalization to be out of the question].

13 seq. Possibilities of supplementation are suggested by *Od.* xx 103 αὐτίκα δ' ἐβρόντησεν ἀπ' αἰγλήεντος Ὀλύμπου along with ἡ μεγάλη ἐβρόντησας ἀπ' οὐρανοῦ ἀστερόεντος *ib.* 113, σκληρόν δ' ἐβρόντησε καὶ ὄβριμον *Θεογ.* 839, and of course δευὼν δ' ἐβρόντησε *Il.* xx 56, but the adjective (apparently to be placed at the beginning of l. 14) seems to have been of at least four syllables and for this I have no suggestion.

14 Cf. μεγάλη ἔκευπε γῆν δ' ἐτίναξε *Il.* xvii 595 (Zenod.), ἐτίναξε δὲ (Ποσειδάων) . . . γαῖαν ἀπειρεσίην *Il.* xx 57.

15 On the model of *Il.* i 44 βῆ δὲ κατ' Οὐλύμπου καρῆνων χωόμενος κῆρ. Alternatively ὄρτο δ' ἀπ' Οὐλ., as *Asc.* 30, which may be preferred as Hesiod's own.

The present participle χολούμενος not in *Il.* or *Od.*; other examples *Ἔργ.* 138, *Hy. Hom. Herm.* 308. 16 At *Od.* xi 236 Καλμωνῆος ἀμύμονος a scholiast remarks τινὲς ἀτασθάλου γράφουσιν.

16 seq. **2481** offers οἰταχ', i.e. *ol*. But though it would be easy to think of objects which could be said to be 'sent', I do not think ἐργ(α) can be avoided and a verb of sending is unsuitable with this.

Perhaps ἐρξεν ἐργ' ἀδῆλα. For the phrase cf. *Hes.* fr. 123, 2 Rz.², *Parmen.* fr. 10, 3.

17 It is difficult to believe that ὄβριστην was not intended and as much as υβ[ρ]ις could, I think, be accepted but τ for π is out of the question as a reading. The whole passage may be compared with *Θεογ.* 514 seqq.

18 Cf. *Θεογ.* 72, 504 (βροντῆν ἢ δ' αἰθαλόεντα κεραυνόν), 707, 854 (β. τε στεροπῆν τε καὶ ἀ. κ.). After Hesiod Ap. Rhod. *Argon.* iv 597. From analogous passages, *Θεογ.* 514 seqq., fr. 125 Rz.², I should have expected βα[λ]ών where]λεν stands.

19 The construction is as found in the *Odyssey*, κείων γε βίας ἀποτίσσει xi 118, βίας ἀποτίσσει ἀνδρῶν xvii 540; not in the *Iliad*.

20 The dotted letters are not verifiable but the text is justified by the collocation of 'children and wife' in this order in Greek poetry of all periods. A verse containing similar constituents of a household in the reverse order at *Il.* vi 366, οἰκῆσας ἀλοχὸν τε φίλην καὶ νῆπιον υἰὸν (cf. *Antim.* 48 ἀλόχοι καὶ οἰκτεκέεσσιν).

21 I can find no plausible completion of the adjective, of which the sense must have been much the same as that of the following adverb ἀστως (which seems not to recur till Manetho). Though with some nouns ἀπορρεῖν is used to denote 'disappear, perish', I should judge it improbable that it could be applied to δώματα. (A word with the required meaning, ἀνάστατος, does not appear till later, *Soph. Antig.* 673 seq. ἀναστάτους οἴκους τίθησι).

22 Cf. *Hy. Hom. Herm.* 256 μύσω γὰρ εε λαβῶν ἐς Τάρταρον ἠερόεντα, *Il.* viii 13.

23 The sense is ὡς μή τις βροτὸς ἄλλος κτλ. Cf. *Od.* iv 78 ἢ τοὶ Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίξοι, xix 286 οὐδ' ἂν τις ἐρίσσειε βροτὸς ἄλλος.

24 seqq. The outlines of the story of Tyro are thus given by Apollodorus: Τυρῶ δὲ . . . παρὰ Κρηθεὶ . . . πρεφομένη ἔρωτα ἔχει Ἐνπιέως τοῦ ποταμοῦ καὶ συνεχῶς ἐπὶ τὰ τοῦτου βεῖθρα φοιτῶσα τούτοις ἐπωδύρετο. Ποσειδῶν δὲ εἰκασθεὶς Ἐνπιεῖ συγκατεκλήθη αὐτῆι *Bibl.* i 9, 8.

24 I should have expected something to express 'only (one)', but I can think of nothing long enough (not to speak of the impossibility of accommodating δέ). τοῦ δ' ἄρα] is about the right length.

φίλη μακάρεσσι θεοῖσι cf. **2481** fr. 5 (a) i 27, **2501** 19.

25 ἐκέλη φαέεσσι κελήνης cf. *Hes.* fr. 142, 4 Rz.².

26 Since νεκέεσκε is followed by the accusative, a verb must be supplied with the general sense of 'oppose' which is followed by the dative. I doubt whether any suggestion will be verifiable.

27 εἶασκε is paradoxical in having the augment, but it is found in Homer as often as the formally requisite εασκε. Cf. *Il.* v 802, xi 125, xx 408, *Od.* xxii 427 with *Il.* ii 832, xi 330, xix 295, xxiv 17.

βροτόν not verifiable but in accordance with the style; cf. l. 33 below and *Il.* ii 821, *Hy. Hom. Aphrod.* 167, *Od.* iv 397.

The variation between *ἀντιφερ-* and *ἰσοφαρ-ἴζειν* also in MSS. of the *Iliad*: ix 390, xxi 357, 411.

28 I suppose *τοῦνεκα μῖν κτλ.*, if there is no error besides the one which has been corrected. But I should have expected *τῷ ῥά μιν ἐξεάωσσε* or some other metrically commonplace formula to have been preferred.

29 ἤγαγεν sc. Iris or Hermes?

30 The hiatus *καὶ ἀτι-* might be justified by *Il.* xxiv 60 *θρέψα τε καὶ ἀτίτηλα*, but there appears to be a trace of a letter between them in 2485 and an insertion above the line in 2481.

31 Cf. Hes. fr. 76, 2 Rz.² (*πολυηράτου ἴκετο μέτρον*), *Il.* xi 225 (*ἔρικυδέος ἴ. μ.*), *Od.* xv 366 (*ἤβην πολυήρατον ἰκόμεθ'*). In Hesiod's version her association with Poseidon precedes her marriage to Kretheus; see P-W in *Tygo* 1870 seq., in *Neleus* 2271.

32 In the *παράδοσις* of Homer (including the *Hymns*) iterative forms from *-αω* verbs usually have *-ασακ-*, but not infrequently *-αεεκ-* appears instead in part of the MSS.; e.g. *Il.* xvii 308, *Od.* xv 385, *ly. Hom. Apoll.* 279.

33 On the model of *μυχθεῖς ἐν φ. M* 1, 9, Hes. fr. 143, 3 Rz.², *μίχθη . . . φ.* (of the man) fr. 116, 3 Rz.².

33 seq. 'Surpassed all women in beauty'.

35 I suppose a reference to the Enipeus. Cf. *Od.* xi 240 *καὶ ῥ' ἐπ' Ἐνιπέῳ πωλέσκετο καλὰ ῥέεθρα*.

Addendum to 2481 fr. 1 (b) ii 1 seqq. (= 19 seqq. of the composite text).

A late-found morsel of 2481 can be located by the cross-fibres to left of the first three lines of fr. 1 (b) ii. It contains the syllables

]βα[
],ικαε.[
]ερ[

in which are to be recognized *ὑπερ]βα[είην, γυν]αίκαε τ[*' (a mistake for *γυναῖκά τε* arising, I imagine, out of a failure to understand the role of the unrepresented digamma of *οἰκῆας*), and *ἐπ]ερ[ροτα* (hardly *ἀλ]ερ[ροτα*) 'inundated', resolving my problem.

2486. HESIOD, *Catalogue*

A slice complete at top and bottom from a roll, containing the right-hand parts of the same verses as 2485 fr. 2 and half a dozen more. Like 2485 it has suffered from wet or scouring, so that the ends of the upper lines have vanished.

The hand is an upright medium-sized uncial to be dated in the latter part of the second century. A second hand appears to be responsible for the corrections and the addition of the end of l. 32, but the lection signs, which are more plentiful than in 2485, look as if they were (at any rate preponderantly) from the same pen as the text.

2485 Fr. 2 (or fr. 1 ii)

	[. . .]β. . . []θν[
	]πελιηπολεσιναοις [
	]μενδιένασσεπατηρα[	2486	
	]αλλήλωνναιονπτολιεθ[	]ήλωνναϊονπτολιεθρα [
5	]εντύλονειχεκαικε[.]ισε[	]πυλονειχεκαϊέκτισεγη [
	]καιραθυγατραμφειονο[	]ραθύγατρ'αμφιονοσί.δ. [
	]ύζωνονθαλερηνποι[	]ζωνονθαλέρηνποιήσατ'άκ[
	]ροικνεγεινατοφ[	5]εγαροικνεγεινατοφαιδιματεκ[
	]αιαντιμενηκα[	]εκαιαντιμενηκαϊαλάστορα[
10	]ιοντεπυλαονατε[	]τέριοντεπυλάονατεμεγάθυμ[
	]ιευρυβιονκλειτου[	]καιευρύβιονκλειτόντ'επίλαον [
	]μιοντεπερικλυμεν[	]ρομίοντεπερικλύμενόντ'αγέρω[
	]εδωραποσειδαιωνεν[	10]προεδωραποσειδαιωνεσιχθων [
	]ιαλλ[.]τ[.]μενγαρε[.]ορνειθ[	]τεμενγαρενορνειθεσσιφάνεσκεν[
15	]αλλοτεδ[.]υγεινεσκετοθανυμ[	]τεδ'αυγεινεσκετοθανυμιαιδεσθαι [
	]ηξαλλ[.]εδαντεμελιςσεωνα[	]λοτεδ'αυτεμελιςσέωνάγλααφυλα· [
	]τεδεινροφικκαιαμειλιχος[. .]χ[	]οφικκαιαμειλιχος·ειχεδεδωρα [
	]οιουκονομασταταμνκαιεπ[	15]νοτάστατα[. .]νκαιεπειταδολωσε[
	]υλ[.]αθηναησπολεαδαπολεσεε[	]ησπολέα[. . .]όλεσεκαιαλλου[
20	]αρναμενοσνηλῆοσαγακλειτον[	]νηλῆοσαγακλείτονπεριτειχος [
	]πατροσπολεαδεμελαινηκη[.]ι[.]ελ[	]λεαδεμελάνηκηριπέλασε [
	]εινωναλλοτεδηοιαγασατ[	]ῥτεδηόια[.]γασατοπαλλασαθηνη[
	]υσεναριστευονταβιηνηδηρ[	20]υονταβιηνηρακληείην [
	]λαχοσατλητονκραδιηνωλλυ[	]τονκραδιηνολλυντοδελαοι· [
25	]τοιδμενζυγουανταβιηνηρ[	]γοδάνταβίησηρακληείη[
	]μφαλωέζομενοσμεγαλων[	]μενοσμεγαλω[.]επεμαίετοεργω[]·	
	]ηθηρακληοσστησειμμενοσι[	]εστησειμμενοσιπποδάμοιο [	2481
	]ηπιος ουδεδειεδιοσ[. . .]αε[	25]δδειεδιοσταλασιφροναπαιδα· [	Fr. 2
	]τον καικλυτατοξαταο[.]π[	]τατοξατάδοιπορεφοίβοσπολλων· [
30	]τοτ'αντιοσ[.]λθεβιηση[	]οσῆλθεβιησηρακληείη[]·,ση[
		]·ιασ·τωιδεγλανκώπισαθηνη []εγλα[
		]ά·ηιθηκ'ευσχέ[.]εσενπαλάμηε[] [ν]εύ[
		30]άσεπερικλυμενονθεοειδ[]·,κλύμ[
		]κενκρατερονμένοσα. . . [Traces of 3 or 4 more vv.	
		]μενοστανυσενχειρε[
		]χυνλονετιστρεπτήε[

	[. . .]β. . . []θν[
	]· Πελίην πολέσιν λαοίς· [
	]μέν διένασσε πατήρ άνδρών τε θεών τε
	]αλλήλων ναϊον πτολιεθρα· [
5	Νηλεὺς μὲν Πύλον εἶχε καὶ ἔκτισε γῆ· [
	]καὶ ῥα θυγάτρ' Ἀμφίονοσ Ἰασιδα[ο
	Χλῶριν ἐύζωνον θαλερὴν ποιήσατ' ἀκ[οιτων·
	ἢ δέ οἱ ἐν μ[ε]γάροικιν ἐγείνατο φαίδιμα τέκ[να
	Εὐαγόρην τ[ε] καὶ Ἀντιμένην καὶ Ἀλάστορα [δῖον
10	Ταῦρόν τ' Ἄσ[τέριον] τε Πυλάονά τε μεγάθυμ[ον
	Δηίμαχόν τε] καὶ Εὐρύβιον κλειτόν τ' Ἐπίλαον
	Νέστορά τε Χ[ρομίον] τε Περικλύμενόν τ' ἀγέρω[χον
	ὄλβιον, δι] πόρε δῶρα Ποσειδάων ἐνοσίχθων
	παντο[ῖ], ἀλλ[ο]τε μὲν γὰρ ἐν ὄρνιθεσσι φάνεσκεν
15	αιετόσ,] ἄλλοτε δ' αὐ γινέσκετο θαῦμα ἰδέσθαι
	μύρμηξ, ἄλλοτε δ' αὐτε μελιςσέων ἀγλαὰ φύλα,
	ἄλλο]τε δεινὸσ ὄφισ καὶ ἀμειλιχοσ· εἶχε δὲ δῶρα
	παντ]οῖ· οὐκ ὀνομαστά, τά μιν καὶ ἔπειτα δόλωσε
	βο]υλ[ῆ] Ἀθηναίησ, πολέασ δ' ἀπόλεσε καὶ ἄλλουσ
20	μ]αρνάμενοσ Νηλῆοσ ἀγακλειτόν περι τείχοσ
	οῦ] πατρόσ, πολέασ δὲ μελαίνη κηρὶ πέλασε
	κ]τείνων. ἀλλ' ὅτε δὴ οἱ ἀγάσσατο Παλλάσ Ἀθήνη
	πα]ῖοσεν ἀριστεύοντα, βίην δ' Ἑρακληείην
	εἰ]λ' ἄχοσ ἀτλητον κραδίην ὄλλυντο δὲ λαοί.
25	ῆ]τοι ὁ μὲν ζυγοῦ ἄντα βίησ Ἑρακληείησ
	ὁ]μφαλωὶ ἐζόμενοσ μεγάλων ἐπεμαίετο ἔργω[ν
	φ]ῆ θ' Ἑρακλῆοσ στήσειν μένοσ ἵπποδάμοιο
	νήπιοσ, οὐδ' ἔδδειε Διοσ ταλασίφρονα παῖδα
	αὐ]τόν καὶ κλυτὰ τόξα, τά οἱ πόρε Φοῖβοσ Ἀπόλλων,
30	ἀλλὰ τότ' ἀντίοσ ἦλθε βίησ Ἑρακληείησ
	]·ιασ, τῶι δ[ε] γλαυκώπιεσ Ἀθήνη
	]ά·ηι θῆκ' εὐ]χεθεσ ἐν παλάμηε[ι
	]άσεσ Πειρικλύμενον θεοειδ[έα
	]κεν κρατερόν μένοσ α. . . [
35	]μενοσ τάνυσεν χείρε[σσι
	τα]χὺν ἰὸν ἐπὶ στρεπτήε[ι

2485 Fr. 2 (or fr. 1 col. ii) 1], the lower part of ε, or less probably θ After β the lower part of an upright descending far below the line, ρ rather than υ, followed by the foot of an upright on the line . . .], the foot of an upright, followed by the lower part of a stroke with a slight slope to right 2], the upper and lower parts of an upright 12 seqq. Hes. fr. 14 Rz.² 15 αὐτε πελέκεστο schol. Ap. Rhod. 21 There is a sign resembling a shallow 'short' over ε 22], a cross-stroke touching the back of ε about at the middle δη made out of δεῖ by the same hand

2486 1 After θ a dot level with the tops of the letters, which would not be taken for part of ρ, if there was any choice; next, the upper end of a stroke descending to right, followed by two traces level with the top of the letters 2], apparently the foot and tip of a stroke sloping slightly to right with the start of a stroke curving to right from the tip and a dot to right level with the top of the letters; not *prima facie* μ or ν or λ. This seems to have been followed by an apostrophe, now represented only by two dots, the upper and lower ends 3 No doubt ιααδα[ο corrected to ιαα[α]δα[ο, though the details cannot be verified 9 seqq. Hes. fr. 14 Rz.² 23], the upper part of a stroke rising to right; perhaps [τ] again 28], the upper and lower ends of the right hand stroke of a triangular letter 29 Of]α only the tip of the right-hand stroke. Perhaps] not ruled out Between this and η the right-hand stroke of a triangular letter; λ looks likelier than δ 30 Of]α only the lower end of the right-hand stroke For the second ε perhaps θ possible 31 . . .], the foot of an upright, the top of an upright, the foot of an upright at less than the normal interval

In the interpretative transcript I have not indicated letters missing or doubtful in only one of the two witnesses, **2485** fr. 2 and **2486**. The few letters contributed by **2481** fr. 2 are marked by half-brackets. I have referred above, p. 22, to what may be direct evidence that **2485** fr. 2 is the column immediately following **2485** fr. 1 col. i. It is further to be said that its contents, starting with allusion to Pelias and Neleus, seem a suitable continuation of the narration concerning Tyro and Poseidon, who were their parents, beginning towards the bottom of **2485** fr. 1 col. i. Between the two columns, it may on this hypothesis be suggested, should be inserted the verses partly preserved in C, if the authorship and contents of these are rightly identified.

2 The context suggests *Νηλέα καὶ Πελοπην*. At the end perhaps *λαοῖσι γ' ἀνακτας* (as at *Il.* v 546, xiii 452, xx 230), which would imply a part of *τίκτειν* or an equivalent verb in what precedes. Apollodorus has: *ἡ δὲ* (sc. *Τυρώ*) *γενήσασα κρύφα διδύμους παῖδας ἐκτίθειν* *Bibl.* i 9, 8, 1.

3 'established in different places', a hitherto unrecorded compound of *ναῖω*.

4 'Apart' or 'far from' one another, e.g. *νόσφιν δ', τῆλε δ' ἀπ'*, but there is a wide choice of equivalent expressions.

5 *Νηλεὺς μὲν Πύλον*. Pelias *περὶ Θεσσαλίαν κατοῖκει* (*Bibl.* i 9, 10); *τῆς . . . Ἰωλκοῦ . . . ἐβασιλευσε μετὰ Κρηθέα* (ibid. 16, 1).

εἶχε καὶ ἔκτισε: I suppose *hysteron proteron* (cf. e.g. *Od.* xvi 41), since we are told by Apollodorus that Neleus *ἦκεν εἰς Μεσσηνίην καὶ Πύλον κτίζει* (*Bibl.* i 9, 9, 1). Similarly schol. *Od.* xi 281, Paus. iv 2, 3. Since *-ν ἡμαθόντα* might be expected, I may as well say, it was not written.

6 seq. *θύγατρ' Ἀμφίονος Ἰακίδαο Χλωρίν*: so *Od.* xi 281 seqq., on which the scholiast has *τὴν Ἀμφίονος τοῦ Ἰάκου καὶ Φερσεφόνης τῆς Μινύου*, cf. Paus. ix 36, 8. (Elsewhere this Amphion is confused with the son of Zeus and Antiope, husband of Niobe.)

The error *Ἰααδ(αο)* and correction *Ἰακιδ(αο)* are also found at **2498** II.

8 Similarly E 2, 18 *ἡ δὲ οἱ ἐν μετ' ἄλλοις θεοῖσιν ἐκεῖνα γένητο τέκνα*.

9 seqq. At *Il.* xi 692 Nestor says *δώδεκα γὰρ Νηληῖος . . . υἱέες ἦμεν*. At *Od.* xi 285 seq. is found *τέκεν δὲ οἱ* (sc. *Χλωρίς*) *ἀγλαὰ τέκνα, Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον*, which has led to speculations in the scholia ad locc. and elsewhere (e.g. schol. Ap. Rhod. *Arg.* i 156) about the parentage of the other nine. In Hesiod, it is clear, all are sons of Chloris. They are listed in Apollodorus *Bibl.* i 9, 9, 1 and schol. Ap. Rhod. *Arg.* i 156 as: *Ταῦρος, Ἀσπέριος, Πυλάων, Δημάχος, Εὐρύβιος, Ἐπίλαος, Φρακίος, Ἀντιμένης, Εὐαγόρας, Ἀλάτωρ, Νέστωρ, Περικλύμενος* (*Χρομίος*). [Since the two lists obviously have the same origin I have presented them as one, neglecting such errors as *Ἐπιλέοντα* for *Ἐπίλαο(ν)*, *Φράων* for *Φρακί(ν)*—or, to be exact, *βάδιο(ν)*—in the scholium, and *Εὐρυμένης* for *Ἀντιμένης* in Apollodorus. It will be noticed that the scholiast, who lists Nestor, Periclymenus, Chromius separately as sons of Chloris and the others as 'by various mothers', has a name, *Φρακίος*, too many;

Apollodorus, who has the right number, omits Chromius, guaranteed by Homer, and has *Φρακίος* instead.]

There cannot be much doubt that *Il.* 10 seq. here presented the same names in the same order from *Ταῦρος* to *Ἐπίλαος* and l. 9 the same three from *Ἀντιμένης* to *Ἀλάτωρ* with a transposition of the metrically equivalent *Ἀντιμένης, Εὐαγόρας*. L. 12 is identical with *Od.* xi 285.

On the questions, why the *Bibl.*-schol. Ap. Rhod. list has the transpositions noted and the substitution or addition of the name *Φρακίος* (an exact metrical equivalent of *Χρομίος*), I do not think it my business to enter.

It may be added that scholl. BT on *Il.* xi 692 present a list which, except for Nestor and Periclymenus, is totally different.

18 *οὐκ ὀνομαστὰ*: this phrase appears in a number of collocations applied to what is repellent, frightening, or the like (*Od.* xix 260, 597, xxiii 19 *Κακοῖλιον οὐκ ὀνομαστὴν, Θεογ.* 148 *μεγάλοι τε καὶ ὄβριμοι, οὐκ ὀνομαστοί*, Ap. Rhod. *Arg.* iii 801 *λωβήεντα καὶ οὐκ ὀνομαστὰ*). *οὐκ ὀνομαστὸς* I find nowhere but (by conjecture) at *Hy. Hom. Ἀθήν.* 254, but there too I should regard *οὐκ ὀνομαστὸν* as a likelier interpretation of the intention of the *παράδοσις* (*δύοτατον*).

δῶρα μὲν οὐκ ἐν' ὀνοστὰ Ἰ. ix 164 is of a quite different nature.

21 Since there is no choice but to postulate *οδ'*—if I am right in attaching **2485** fr. 1, *οδ'*—it must be supposed that the acute accent was wrongly written, as it was on *Νηληῖος* in the preceding line. As may be seen in two instances below, the writer of **2485** has a rough breathing with a long and slanting transverse stroke, but I do not think that the hypothesis that the ink represents a rough breathing (which would fall over the υ) is acceptable.

23 *παῦσεν ἀριστεύοντα Ἰ.* xi 506.

The omission of δ' in **2486** seems a mere oversight.

24 *εἰλ' ἄχος*: the supplement is unavoidable, but produces two abnormalities. The almost universal form in epic writing of this and analogous phrases is *ἄχος* (*δέος, τάφος, ὄχος*, etc.) *εἰλε(ν)* or (*δ'*) *εἰε(ν)*. There are also two or three examples of *εἰε(ν) υ υ* (e.g. *δέος, τρόμος*). There is only one example in Homer of the elision, *εἰλ'* (two of the elision, *εἰλ'*), and that not in this type of phrase, none in Hesiod.

For the two accusatives cf. e.g. *Τρωάας δ' ἄχος ἔλλαβε θυμὸν Ἰ.* xiv 493; for *ἄχος ἀτλητόν Ἰ.* xix 366.

25 seqq. *ζυγοῦ . . . ὀμφαλαῖ*: *Ἠσιόδοσ δὲ μεταβληθέντα εἰς τινα τῶν συνήθων μορφῶν ἐπικαθεσθῆναι τῶι ὀμφαλαῖ τοῦ ζυγοῦ τῶν Ἡρακλέους ἵππων, βουλόμενον εἰς μάχην καταστήναι τῶι ἥρωϊ, τὸν δὲ Ἡρακλέα καίριως αὐτὸν κατατοξεύσαι τῆς Ἀθηνῶς ὑποδείξασθαι* schol. Ap. Rhod. *Arg.* i 156.

26 I can find no precise parallel for the shade of meaning which *ἐπιμαίετο* seems to have here. The nearest perhaps is *ἐπιμαίετο νόστου Ὀδ.* v 344. There might be a nearer (but of much later date) in *φρουραῖς ἀκμήτοις ἐπιμαίεται* Orph. *Arg.* 935, if the dative in **2486** had not been rejected in favour of the genitive. (Since *ἐπιμαίεμαι*+gen. and *ἐπιβάλλομαι*+gen. are sometimes found in practically indistinguishable uses, it may be worth while to call attention to the late and perhaps non-poetical use of *ἐπιβάλλομαι*+dat. seen in *ἐγχειρήματι ἐπιβαλόμενος μεγάλοι D. Hal. Ant. rom.* v 25 end, which I take, *mutatis mutandis*, to give the sense of our phrase.)

27 *φῆ*, after *Il.* ii 37.

στήσειν: if the *παράδοσις* had not preserved τ, I am confident nobody would have supplemented anything but χ, after *Il.* xii 165 seq. *οὐ γὰρ . . . ἐφάμην . . . Ἀχαιοὺς εὐχέσθην ἡμέτερόν γε μένος*.

29 So *Il.* xv 441 (of Teucer) *τόξον, ὃ τοι πάρε Φοῖβος Ἀπόλλων*. Cf. *Il.* ii 827 (of Pandarus).

That Apollo gave Heracles the bow is attested also by Apollodorus (*Bibl.* ii 4, 11, 8) and Diodorus (iv 14). Lycophron's scholiast says (50) *τὰ δὲ τόξα ταῦτα . . . παρὰ Τευτάρου Κυθίου βουκόλου τοῦ Ἀμφιτρύωνος ἐσχηκεν Ἡρακλῆς*.

32 In spite of what I have said in the app. crit. I think *Ἀμφιτρωνι]άδη* must be considered very likely.

εὐσχεθές unrecorded. I suppose *τόξον* is to be supplied and the adjective understood much in the same sense as the Homeric *ἄρμενον*. **2481** fr. 2 seems to have had originally *θῆκεν εὐσχεθές*.

36 If *στρεπτήε* implies *νευρήε*, the genitive instead of the dative is abnormal. But the articulation *στρεπτή(ι) ε υ νευρήι* does not seem at all likely.

2487. HESIOD, *Catalogue*

Fragments of a roll, of which the chief contains the better part of a column of twenty-five lines summarizing the line of Danaus as far as Perseus and the daughters of Proetus.

The hand is a fine bold example of the angular type, comparable with 1364, written in the third century. I cannot tell whether the two or three lections signs are by the writer of the text; the variant over l. 24 seems certainly to be so.

Fr. 2

Fr. 1 Col. i

.ον·εδωκε[]α.[
]ωνμεγαλην[]τολωβην
]επειτ· αμυμ[]εναβαντα
]·ενΐψηλοισιδρομοικων·
 5]μπιαδεσσινεριζεν·
]τηρανδρωντεθειωντες[]
]καιμονλεχοσειαναβηται·
]εκαιακρισιονβασιληα[]
].επατηρ[.]δρωντ[.]ωντε·
 10]ργειεικτι[.]ωιεμβασι[.]εν
]...ενοκριδεντ[.] []
]δικηνλακεδαι[.]νο[] []
]παρηονέππραπι[]αβα[]ν
]ηνικ[.]λλικφυρο[] []
 15]νμ[.]τρω[.]φοβοιο
]·αεγκ[.]μμε[.]νπτολιεθρον[]
]μεγαλητοροσαρκασιδα[]
].καλ[.]πλοκαμονς[.]ενεβοι[]
].[]·εσ []
 20]·κοιςθεν[.]βοιαβοωπις [] []
]δμονλεχοσειαναβασα [] []
]γαλητ[.]ρο[.]αρκασιδα[]
]αλλεαεργειδνιαις []
 ειν
]γοηκαμφιανασσαν[]
 25]·δωματαπατρος [] []

.
]ληω.[
]χρυσο[
]...ψ[
 .
 .

Col. ii

.
] []
] [] []κερ[]
]—ωδ.[]
]—ηρη.[]
 5] —ημε[]
] —καιτο.[]
] []

Fr. 1 Col. i

.ον· εδωκε[]α.[
]ωνμεγαλην [ἀπετίκα]το λώβην.
]επειτα ἀμύμ[ονα τίκτ]εν Ἄβαντα
]. ἐν ὑψηλοῖσι δόμοικων
 5 Ὀλυμπιάδεσσιν ἐρίζεν
 πατῆρ ἀνδρῶν τε θεῶν τε
]καὶ ὄμον λέχος εἰσαναβῆται
]ε καὶ Ἀκρίσιον βασιλῆα[]
].ε πατῆρ [ἀνδρῶν τε θεῶν τε
 10 Ἄ]ργει ἐκτί[τ]ωι ἐμβασίλευεν
]... ἐνοκριδεντ[.] []
 Εὐρυδίκην Λακεδαίμονο[] []
 καλλιπάρηον ἐν πραπί[δεσσ'] ἀρα[ρυνία]ν.
 Δανάην κ[α]λλίφυρον
 15 Περσῆα]ν μή[τ]ρω[α] φόβοιο.
 Τίρυμθα ἐκτί[τ]ίμε[νο]ν πτολίεθρον
]ν μεγαλήτορος Ἀρκαίδα[ο
].καλ[λι]πλόκαμον C[θ]ενέβοι[αν
].[]·εσ []
 20].κοι Cθεν[έ]βοια βοῶπις
]δμόν λέχος εἰσαναβάσασα
 μεγαλήτ[ρο]ρο[] Ἀρκαίδα[ο
 περικ]αλλέα ἔργ' εἰδυίας
 Λυσιππην καὶ Ἴφινόνην καὶ Ἴφίανασσαν
 25]α δώματα πατρός
 D

Fr. 1 Col. i 1]., the foot of an upright]., an upright with a slight projection on the left-hand side of its top 3 τφ not verifiable 4], a dot on the line and another above it, above the tops of the letters 9], a trace suiting the overhang of c 10 I am uncertain how the disposition of gaps and traces between ε and εν should be indicated. λευ was certainly intended but looks excessive for the room 11], the lower end of a stroke descending from left touching the lower end of a stroke rising to right, followed by the lower part of an upright descending well below the line 12], an upright. ο or ι might be lost after it 14 If κ[were not dictated, it would not be read], the lower part of an upright descending well below the line 16]φθ, of ν only the bottom right-hand angle, of θ only the base 18], the upper part of an upright; c possible, the overhang lost in a small hole Above οι ink not accounted for 19], the start of a stroke rising to right], the lower end of a stroke descending far below the line After ε blank 20], the right-hand end of a horizontal stroke on or just below the line 24 Hes. fr. 27 Rz.²

Col. ii 2 There is a stroke through ε and perhaps what is meant for a dot above it, but I am still not sure that cancellation was intended 3], a thin upright stroke; if not casual ink, an insertion by a different hand 4], the left-hand parts of γ or π 6], the lower part of an upright

Fr. 2 1], the upper end of a stroke descending to right 3]... the tip of an upright, followed by the upper part of an upright; if one letter, η likely, but]ι equally acceptable. Before ψ apparently the upper part of the right-hand stroke of α (or λ)

Fr. 1 Col. i 2 Cf. *Θεογ.* 165 πατρός κε κακήν τυχαίμεθα λάβην.

In the context I suppose the 'great outrage' is likely to be the forced marriage of the daughters of Danaus and Danaus to be the subject of the verb.

3 seq. The father of Abas was Lynceus, the mother Hypermnestra; *Bibl.* ii 2, 1, 1.

For the hiatus cf. *πεντήκοντα ἀμύμονα Θεογ.* 264 (where, however, there is a slight pause between the words).

5 ἡ εἶδος Ὀλυμπιάδεσσιν ἔριζεν cf. Hes. fr. 142, 2 Rz.².

The wife of Abas, mother of Proetus and Acrisius, l. 8, was Aglaia, daughter of Mantineus; *Bibl.* ii 2, 1, 1 (schol. Eur. *Or.* 965).

8 ἡ δ' ἔτεκε Προϊτόν τε or the equivalent.

10 seqq. Acrisius became King of Argos and married Eurydice, daughter of Lacedaemon; Pherecydes *ap. schol. Ap. Rhod. Ἀργ.* iv 1091; *Bibl.* ii 2, 1, 2; 2, 2, 1; iii 10, 3, 2; *et al.*

I can make no plausible suggestion about the tenor of l. 11.

13 Cf. *Θεογ.* 608 ἀρηρῶσαν παραδέσσει and ἐν κληῖτ' ἀραρυῖα Τρυφῶν *ap. schol. A Il.* xxiv 318.

έυ: I do not know whether there are other examples of this accentuation to show εδ as two syllables. εδ would be apt to indicate composition.

14 seq. The daughter of Acrisius and Eurydice was Danae; *Bibl.* ii 2, 2, 1; *et al.* The son of Danae was Perseus. A short genealogy of Abas-Perseus is at I 2-5. (In that MS. *Περσεῖα* is twice spelt -*σεια*, as it is at 2219 fr. 3, 22.)

Possible models for the supplements at H 56, I 5.

16 The writer now turns from the line of Acrisius to that of Proetus who obtained Tiryns; *Bibl.* ii 2, 1, 4; *et al.*

Τίρυνθα: this form should be accepted at *Αεπ.* 81, where the same phrase occurs.

17 seq. Proetus married Sthenoboea, daughter of Arcas' son. In Homer the wife of Proetus is called Anteia and his father-in-law is anonymous. The father of Sthenoboea is given a variety of names. 'Probus' in Verg. *Buc.* vi 48 says: Hesiodus (fr. 27 Rz.²) docet (Proctidas) ex Proeto et Sthenoboea Amphidamantis natas. Amphidamas is said to be a son of Arcas in schol. *A Il.* ii 603, Eustath. *ibid.*, schol. *B Il.* ii 609; Apollodorus puts him later in the family tree (*Bibl.* iii 9, 2, 1) and substitutes for him Apheidas: *Ἀρκάδος δὲ . . . ἐγένοντο παῖδες Ἐλατος καὶ Ἀφείδας . . . Ἀφείδας δὲ (τρικνοῖ) . . . Σθενέβοιαν, ἣν γαμῆ Προῖτος.* (9, 1, 1). Pausanias likewise assigns this place to Apheidas (viii 4, 2; x 9, 5) and this was the Arcadians' own view (*Ath. Mitt.* xiv 15 seqq.).

Two other names are offered, which have no known connexion with Arcas. At *Bibl.* ii 2, 1, 3 Apollodorus has ὁ δὲ (*Προῖτος*) ἦκεν εἰς Λυκίαν πρὸς Ἰοβάτην, ὡς δὲ τινὲς φασί, πρὸς Ἀμφιδάκταν· καὶ γαμῆ τὴν τούτου θυγατέρα, ὡς μὲν Ὀμηρος, Ἄντειαν, ὡς δὲ οἱ τραγικοὶ, Σθενέβοιαν. This version is found in schol. *B Il.* vi 200 (attributed to *Λέων ἐν τοῖς Χρυσαιορικοῖς*).

The best suggestion I can offer, taking into account the conditions as I see them, is to postulate something like γῆμε δὲ παῖδα . . .]ν μεγαλήτορος Ἀρκακίδαο | (δίου) Ἀφείδαντο]ε κ. Cθ. here and κόρη Ἀφείδαντος μεγαλήτορος Α. in l. 22.

19 This line looks too short to have contained a complete hexameter, but cross-heads are not expected and a cross-head would not be in place here.

As a reading α[τ]ρεc might be accepted.

20 I am puzzled by], *κοι. .ε οι*, i.e. *οί*, cannot be read and the ink before ε cannot be part of any vowel.

22 See note on 17 seq.

23 Cf. 2481 fr. 5 (b) iii 6.

24 The names of the Proetides are found in commentaries on Verg. *Ecl.* vi 48 with some variations from the forms taken from *Bibl.* ii 2, 2, 1 (schol. *Od.* xv 225); e.g. Chrysippe, (H)ipponoe, Cyrianassa as well as Lysippe, Iphinoe, Iphianassa. These appear to have no significance. I have found no variant Iphianeira for Iphianassa in either a Latin or a Greek author, but whereas Melampus got in marriage Iphianassa according to Pherecydes (*ap. schol. Od.* ut sup.), he got Iphianeira, daughter of Megapenthes and therefore granddaughter, not daughter, of Proetus, according to Diodorus (iv 68, 4).

In spite of *καὶ Ἰφιαν-* I am inclined to think that *Λυσιππην τε καὶ Ἰφι]νο-* would better suit the length of line presumed from other supplements.

Col. ii 3-6 *ὄβελοί* are also found against F 4, 26-33 (= 2481 fr. 5 (b) col. ii 19-26). Of those verses five occur in another context, 2493 9-13. The obelization may, therefore, indicate a doubt about their location, not about their genuineness. The same possibility must be taken into consideration here.

2488A. HESIOD, Catalogue

A scrap containing parts of the first of three verses quoted from Hesiod's *Catalogue* and the two preceding. It is written on the back of a roll, in the reverse direction to the text on the front, of which the nature cannot be determined, in a well-executed sloping angular hand of the late second or early third century.

]δ . . φ[	]δ . . φ[
]απειροναγαλαια[	]ἀπείρονα γαλαν.
]υοαινονεχευ[	καὶ γάρ σφιν κεφαλῆσι κατὰ κν]ύος αἰνὸν ἔχευ[εν·
5	(ἀλφὸς γὰρ χροῖα πάντα κατέσχ(εθ)εν αἰ δὲ νυ χαῖται)
	(ἔρρεον ἐκ κεφαλῶν, ψιλῶτο δὲ καλὰ κάρηνα.)

1 Perhaps *δερο*, though I should read *δει* if I could account for a slightly concave upright between this and φ. 2 Above the line between ρ and ο something resembling a narrow 8 or reversed S, which I cannot interpret 3 seqq. Hes. fr. 29 Rz.²

3 seqq. The punishment of the daughters of Proetus. See Merkelbach on D 15.

4 *κατέσχευ* Eustath., corr. Heinsius. *ἐν δὲ νυ* Eustath., correxi; *ἐκ* Loesner. *ἐν* would be acceptable in an Attic writer and may, to go by *Ἐργ.* 283, be acceptable here.

5 *ψιλοῦτο* dubitanter Markscheffel.

2488B. HESIOD, *Catalogue*

The following scrap in the same hand as the preceding and like it written on the back, the front in this case being blank, is likely to be from the same manuscript. But it seems to have been found in a different part of the site and I have come upon it late in the day. It would be advisable to refer to it as 2488 fr. 2. The verses represented are very nearly the same as those already partially known from Q.

	Q (P. Petr. i 3, 3)
]. . . [	]ιτοιο ἀνακτος
]. . . [αλα[	]σι ποδώκης δι' Ἀταλάντη
]ρου[γ][γ][. . .]τ'εχ[	Χαρί]των ἀμαρύγματ' ἔχ[ουσα
]ρετοφυλονομι[	ἀ]παναίνετο φύλον ὀμιλ[
5]αλφηστῶν[	]ειν γάμον ἀλφηστῶν
]ορεινεκακου[	]ταμειφύ[ρου] εἴνε[κα κούρης
] . ονενε[	] . ρτ[. . .] . χ . . [
] . . . [

The left-hand side is rubbed, so that I cannot always recognize which letters in Q correspond
1 . . . [, traces compatible with ρα[or ρλ[7], if ρ, anomalous; if], ε, I cannot interpret the
ink preceding 8] . . . [, the right-hand side of a loop as of ρ, followed by an apex as of δ

2489. HESIOD, *Catalogue*

On the strength of the statement of the scholiast on Pindar's ninth Pythian it is reasonable to assign at least the first three of the verses, of which the ends are preserved in this fragment of a roll, to the section of Hesiod's *Catalogue* relating to Cyrene. But I see no relevance in the others to anything that is known of the legends of either Cyrene or Aristaeus. The possibility that a new section begins with the fourth line must be envisaged.

The hand is a fair-sized upright rounded uncial, comparable with 220, and, I suppose, to be dated in the second century. There are no lection signs.

]. . . []. . . [
] . . . [] . . . [
5] . . . [] . . . [
] . . . [] . . . [
] . . . [] . . . [
] . . . [] . . . [
] . . . [] . . . [

3 [[μ]] struck through and dotted above 4], an upright 7], the edge of the right-hand arc of a circle

1 *Ἀρισταῖος βαθυχαίτης Θεογ.* 977. Pindar's account of Cyrene, his mother, taken ἀπὸ 'Hoiac *Ἡαῖδου*, schol. Pind. *Pyth.* ix 6 (Hes. fr. 128 Rz.²).

2 The only connexion I have found between Hermes and Aristaeus is *ibid.* 59 seqq. *ὄν κλυτὸς Ἑρμᾶς εὐθρόνοις Ὀδραῖσι καὶ Γαίαι . . . οἴσει.*¹ But there is a possibility that Aristaeus here occupies the place of Hecate in *Θεογ.* 442 seqq. (*ἐεθλή δ' ἐν σταθμοῖσι σὺν Ἑρμῆι ληϊδ' ἀέξειν*, l. 444, suggests a line which might be followed in supplementing the verse).

3 Aristaeus, like his father Apollo, was *Ἄγρεος καὶ Νόμοιο*, *ibid.* 65, Ap. Rhod. *Arg.* ii 507, *et al.* It is to be supposed, therefore, that the missing part of the verse contained a reference to hunters parallel to *νομήων*. Servius in Verg. *Georg.* i 14 (Hes. fr. 129 Rz.²) has 'Aristaeum . . . quem Hesiodus dicit Apollinem pastorem'.

4 There is no difficulty that I see in postulating the beginning of a new section. It would have been indicated by no more than a coronis and a paragraphus under the beginning of l. 3. The sense might have been something like: 'Or such as those who left their . . . home to tend the corpse of . . .'. There is likewise no difficulty about the consequently necessary winding-up of the Cyrene piece.

For instance: *ἡ δ' ὑποκυσαμένη τέκ' Ἀρισταῖον βαθυχαίτην δε . . . ἐπίσκοπος ἠδὲ νομήων.*

5 *τεθνηότα* cannot refer to Aristaeus, who was immortal. There does not appear to be any possibility that it refers to Actaeon, his son.

6 *κλυτὸς* feminine *Θεογ.* 956.

Ἀργειῶνη. οὕτως ἢ Ἑλένη, Theognost. *Can.* 700. According to Steph. Byz. in *Ἄργος* an *ἔθνηκόν* used by Antimachus. But it almost certainly occurs at 2481 fr. 5 (a) i 14 (-c) *φύρον Ἀργεῖ*, [||], which is attested Hesiod, at 2501 10 (*καλλιφύρου Ἀρ*), and I suspect at M 1, 21 (*κλυτὸς Ἀρ* [||]), of which the attribution has been questioned.

7 *ἐκδοῦναι* in any of its meanings is rare in Epic. It is found once in Homer, twice in Apollonius Rhodius, of 'handing over' to a claimant. Here I should guess it meant 'giving out to somebody to make', assigning a task.

8 *Ἀθηναίης γλαυκώπιδος ἀγλαὰ ἔργα* is the end of *ly. Hom.* xx 2, but the words are not construed together.

¹ But Lloyd-Jones supplies me with Nonn. *Dionys.* xiii 275 seqq. *ἔθεν Ἀρισταῖος . . . ἦεν . . . Ἑρμείω ληϊδὸν . . . ἔδρην.*

2490. HESIOD, *Catalogue*

The beginning of the story of Coronis, preceded by the end of the last line of the preceding section.

Written without lection signs in a smallish round hand of the second century.

[After the numbers were assigned I recognized that the hand was the same as that of 2483 and that this fragment should have had the reference 2483 fr. 3.]

	. ηος	ἤ οὐχ Διδύμους ἱεροῦς ναίουσα κολωνούς]
	] μυροιο	Δωτίωι ἐν πεδίωι πολυβότρυος ἀντ' Ἀμύροιο
	] προσαδμησ	νάφατο Βοιβιάδος λίμνης πόδα παρθένος ἀδμησ
5	] .[ ]ς	
	] ουρα	
	] .ςος	
	] ακαλα	
]]	
10	stripped	
	”	
	”	
	”	
	]ς	
15	]ερμησ	
	]ς	
	]κοιτιν	
	]ου	
	] .εχουσα	
20	] .α	
	]εντι	

1], the foot of an upright 2 seqq. Hes. fr. 122 Rz.² 5], a horizontal stroke on the line
 7], the lower end of a stroke descending from left 15 Of ε only the end of the cross-stroke
 17 Of κ only the end of the upper arm 19], the middle part of a slightly convex stroke, e.g. ν 20], two uprights; perhaps separate letters:], ι

7 Possibly ε]λεος.

15 Ἐρμησ.

17 ε]κοιτιν.

2491. HESIOD, *Catalogue* (*Suitors of Helen*)

Four scraps of a roll, of which three can be combined, though they do not touch, to make a fragment partly overlapping G 3 and continuing it downwards.

The hand is a smallish example of the 'biblical' uncial to be assigned to the second century. The stops are original, the accent and corrections by another hand. In a number of places there is unexplained ink, I suppose casual.

Fr. 1

	]ησι·κτ·νω[	]νικ]ής(ε)ι· κτήνω[ι γὰρ Ἀχαιῶν φέρτατος ἦεν·]
	]ελην[.]αιειλα[]αιμ[	]ἀγγ]ελίην [δ'] αἰεὶ Λα[κεδ]αίμ[ονάδε προῖαλλε]
	]στορι[.]πποδα[.]κ·ια[	]Κά]ς,τι,ορ,ι θ' [ι]πποδά[μωι] καὶ ἀ[εθλοφόρωι Πολυδεύκει·]
	]τωλω·δεμνα[.]θόας[	Αἰ]τωλῶν δ' ἐμῶτ[ο] Θόας [Ἀνδραίμοιγος υἱός]
5	]ουαρητιαδαο·δι[.]δαπε[	δί]ου Ἀρητιάδαο· δίδ[ου] δ' ἀπε[ρεΐσι] ἔε[ι]δνα,
	λ λ	
	]λαμα[.]ργυφα[.]ακαυ[	πο]λλὰ μάλ' ἄργυφα μ[ῆ]λα καὶ
	]ελεγαρ[.]ςε[	ἦθ]ελε γὰρ κτλ.
	]ωδαι[
	]ασθη[
10	]κα[
	]ρο[

Fr. 1 1-6 = G 25-30 1 κτηνω also G 3 After the last α there is some ink just above the general level, not compatible with ε but not *prima facie* casual 5 It looks as if [δου] must have been very much cramped 6 Perhaps [δ] 7], a dot on the line; probably no whole letter missing between this and], which appears to be α or λ, followed by part of the left-hand upright and right-hand apex of μ 8], an upright

4 seqq. Αἰτωλῶν δ' ἦγειτο Θόας Ἀνδραίμοιγος υἱός Il. ii 638. Andraemon's parentage was hitherto unrecorded. Ἀρητιάδης is interpreted 'son of Ares', Eust. Il. 518, 24. Of Cycnus, Ασπ. 57.

5 ἀπερεΐσι ἔεδνα Il. xvi 178, Od. xx 529.

6 ἄργυφα μῆλα Od. x 85. Evelyn-White seems right in recognizing λέβητας at the end of the verse in G.

7 Presumably an equivalent of ἦθελε . . . Ἐλένης πόσις ἐμμεναι (G 32, 42, H 1 seq., 14 seq.) and πόσις ἐμμεναι is compatible with the remains.

Fr. 2

. . .
 . . .
]ca.[
]ηιδα[
]ων.[
]φρο.[
 5]εφ[

Fr. 2 1], a damaged o seems more likely than c 3], above the general level a slightly convex stroke 4], the upper part of an upright; between o and this a short upright on the line not accounted for.

2492. HESIOD, *Catalogue* (*Suitors of Helen*)

A scrap of a roll partly overlapping G 5 but containing three letters of one preceding verse.

The hand is of the angular type and may be assigned to the third century.

. . .
 . . .
]ρεη[
]εη[]ελενησποσις[
]ρ'αθηνεωνιμα[
]δεεδναδιδουκε[
 5]ρυσοντ[]λεβητ[

2493. HESIOD, *Catalogue*

The presumption that the following fragment belongs to Hesiod's *Catalogue* is based on the recurrence in it of verses found in another piece which certainly comes from that source. These verses refer to Heracles and it is possible that in the few syllables which precede them there may be recognized a summary of the events which ended in his sack of Oechalia. But this is quite uncertain, and about the tenor of the remnants which follow them I cannot make even so uncertain a conjecture.

The text is written in a hand of the common angular type, of which I suppose it is a third-century example. Some of the corrections are due to the same hand and so apparently are some of the lection signs. But a thinner pen, and presumably a different writer, is responsible for other additions to the original text.

	]λείηκαλλιχ[	]λείην καλλιχ[
	]ησ-θαλερηνδ[	]ησ-θαλερην δ[
	]δ'αναίνετοτ[	]δ'αναίνετο τ[
	]τ.νδ'έκταν[	]τ.ν δ'έκταν[
5	]σσεαναγ'κά[	]σσε δ'αναγκα[ι-
	]..αγάννιφονε[	]ον αγάννιφον ε[
	]καικακηδηςη[	ναίει ἀπήμαντος] και ἀκηδής η[ματα πάντα
	]ροσεχωμμεγα.[	ἀθάνατος και ἀγη]ρος έχων μεγα.["Ηβην,
	]ιοκαιρησχυ[	παίδα Διός μεγάλο]ιο και "Ηρης χρυ[σοπεδίου.
10	]ρεθ[]εुकώλ[	τόν πριν μέν ρ'ήχθη]ρε θ[εά λ]ευκώλ[ενος "Ηρη
	]νεκτε[	έκ τε θεών μακάρων]ν έκ τε [θητηών ανθρώπων
	]ηκετίειδεμιν[	νῦν δ'ήδη πεφίλ]ηκε τίει δέ μιν[έξοχον άλλων
	]αυτονερισθενε[	ἀθανάτων μετά γ'] αὐτόν έρισθενε[α Κρονίωνα.
	]διφίληνπόρε.[	]δι φίλην πόρε.[
15	]..αγάννιφον.[	].. αγάννιφον.[
	]ι.φνηγκαιειδ[	]ι. φνην και ειδ[οσ
	]ακληϊπτολι[	"Ηρ]ακλήϊ πτολι[πόρθω
	]ρ.σοναργυρ[	]ύρροον άργυρ[οδάνην
	]υρέ[]εισα[	]υρέει εισα[
20	]γ[]ν[	]γ[]ν[

1 Of λ only the lower part of the right-hand stroke; a not ruled out 3], a speck compatible with the upper right-hand edge of o Of τ[only the left-hand end of the cross-stroke, above which what might be taken for a small θ 4 Before]τ there may be a trace of the preceding letter, e.g. the tip of the overhang of c Between]τ and ν a dot level with their tops 6 Above νε[two traces, the first like a small ι with the start of a stroke going to right from its top, the second a heavy blot not quite covering previous ink 8], the start of a stroke rising to right? 9-13 = F 4, 29-33 (= 2481 fr. 5 (b) ii 22-26) 9 ηρησ ρ written (by a different hand?) on an unfinished β? 14], γ or π 15], a dot level with the top of the letters], perhaps ι, but damaged and close to the edge 16], a trace like the tip of the overhang of c Between ι and φ the base of a small circle off the line; o not suggested φ has what looks like a small ι against the left-hand side of the upper part of its upright η written on another letter or letters (? γο) 18 Of]ν only the tip of the right-branch at a lower level than usual Above this and the next letter what looks like a rough breathing (not an acute accent), but might be a V-shaped ν, followed by two dots in the positions of the left-hand end of the cross-stroke and the bottom of the shank of τ Of ρ only a trace of the lower part of the shank 19 ε is anomalously open 20], the upper end of a stroke rising to right Of γ only the top. I am not sure whether or not a dot at the right-hand end of the cross-stroke represents a following letter], a trace level with the top of γ

Too much is lost on the left, as ll. 7-13 show, for any attempt at recovery of the words of ll. 1-6 or ll. 14 onwards to be likely to be profitable, but as the subject is known as far as l. 13 to be Heracles, it may be worth while to record the following guess about the general tenor of ll. 2-4, namely, that *θαλερήν* refers to Heracles' wish to get Iole for wife, *ἀνάβετο* to Eurytus' refusal of his daughter to Heracles, *ἔκτανε* to Heracles' killing of Eurytus.

6 *ἀγάνυφον* implies "Ὀλυμπον with which it is regularly associated in Homer. In sense the verse will correspond to F 4, 27 *ἐνθα περ ἄλλοι Ὀλύμπια δώματ' ἔχοντες*, e.g. *νὺν δ' ἦδη κατ' Ὀλυμπον ἀγάνυφον*. 7 *ναίει ἀπήμαντος καὶ ἀγήραος ἡματα πάντα Θεοῦ*, 955. Since F 4, 27 has *ζώει κτλ.*, that is a possible alternative here.

8 F 4, 28 *ἔχων καλλίφυρον Ἥβην*, and this is the proper qualification of the goddess. *πολυήρατος* is properly the qualification of Ἥβη, the time of life. I have no satisfactory suggestion for *μεγα*. [*μεγαλήρατος* is not attested.

14 seqq. I see no certain clue to the subject, which, to judge by the analogy of F 4, may be a new one. From the mention of Heracles in l. 17 and of a river, implied by *βαθύροον* (or *ἐύροον*) *ἀργυροδίνην*, in l. 18, there is a temptation to infer that it may be either the wooing of Deianeira (when the reference would be to the Achelous) or the killing of Nessus (when it would be to the Euenus or Lycormas). But Heracles may here occur in a comparison, and the sack of Oechalia, if that is what ll. 1 seqq. are about, happened long after these events, not before them.

17 At F 4, 23=2481 fr. 5 (b) ii 16 *Ἀμφιτρωνιάδην Ἡρακλῆϊ πτολιπόρθω*.

2494A. HESIOD, *Catalogue*, Book iv

The suspicion expressed in the introduction to 2355, like the following, a manuscript containing the beginning of Hesiod's *Ἀσπίς* preceded by other verses, that the new lines might not be Hesiodic, is now shown to have been unjustified. There is no *prima facie* reason for doubting that the text to be elicited from a combination of what is preserved in the two manuscripts represents what preceded ll. 1-56 of the *Ἀσπίς* in the *παράδοσις* of Hesiod's *Catalogue*. It is tempting to go farther and recognize the particular passage the references to which are collected by Rzach (²Hes. fr. 98), but the point for which those quotations are made, namely, the insertion of Pleisthenes into the genealogy of the Atreidae, seems irreconcilable with what is found here.

The text is written in a rounded medium-sized hand of a fairly common type assigned to the early second century. The few lection signs may, as far as I can tell, be due to the copyist himself.

	]θενανηγ[	]θεν ἀνηγε[	]ι.]
	]καινη[	]καὶ νη[ίδος	]ἠὲ κόμ[οιο
	]καλ[	]καλ[λίςφυ	]ρον Ἡερόπ[ειαν
	]δωμα[	ἡγάγετο	πρὸ]ς δῶμα [φίλη]ν κέκλη[σθαι ἀκοιτιν
5	]βιονκαιρηῖφι[	]βιον καὶ ἀρηῖφι[λον	]Μενέ[λαον
	]οναδιον·δς[	ἡδ' Ἀγαμέμ[νονα δίδον,	δς[ε]ἰ ὑρυχό[ροιο
	]ἱπατριαναξικ[	]ἱ πατρί ἀναξ κ[αὶ κοίρ[ανος ἦεν].	
(<i>Ἀσπίς</i> 1)	]πουσαδομου[
	]ηβασμετ'α[
10	]γατηρλαο[

	]υλονε[	]ραων[
(5)	]τε·ν[	]εριζεν[
	]θνητοιςτ[	]εισαι [
	]ενβλεφάρωντ' ἀπ[.]κ[.]νεαων[
15	]τεπολυχρυσουαφροδιτης· [
	]θυμονε[.]τιεσκονακοιτην· [
(10)	]ετ[ε]ιγεγυναικωνθ[.]λυτερῶν	
	]εσθλοναπεκτανεν[.]φιδαμασσαι	
	]περιβου[.]λιπωνδ'ογ[.]πατριδαγαλαιαν	
20	]ευεφε[.]σκαεασκαδ[.]υς·	
	]ατ'ενα[.]ναιδόη[.]κουτι	
(15)	]οτητο[.]εφιμερου[.]εδιηεν [
	]ωνεπ[.]βην[.]εϋςφυρου[.]εκτ[.]ων[
	]νοντ[.]κυνητωνμεγαθυμ[
25	]αλε[.]ταφλεξαιπυρικωμα[

1 [., the left-hand arc of a circle 3], the thickened top of an upright 6], an upright 7], a trace suggesting the middle of the right-hand arc of a circle 16 (9) *τιεσκειν* codd. *Scut. praeter* G, H (-κ') 25 Below the middle of this verse there are traces of ink, but I am not sure that anything was written

1 On the assumption that the subject of the line is Aerope, a reasonable guess is *Κρήτη]θεν ἀνηγε[.* Katreus, king of Crete, gave his daughter Aerope to Nauplius to sell abroad, *Bibl.* iii 2, 1, 2 (to drown, Eur. *Κρήκαι* *ap. schol. Soph. Aj.* 1297), but she became the wife of Atreus.

2 The only *νηῖς* (or *Νηῖς*) in the story who is hitherto recorded is the mother of the three sons of Thyestes, Apollod. *ep.* ii 13, Tzetz. *Chil.* i 18, 448. Here, however, it seems reasonable to suppose that the reference must be to the mother of Aerope. We have, so far as I can discover, no information from any other source about the name of Katreus' wife.

3 *καλλίφυρον Ἡερόπειαν*: no other example of this form of the name Aerope is recorded. To judge by *Εὐρωπέη* K 1, 8 but *Εὐρώπη* *Θεογ.* 357, *Καλλιόπεια* Stesich. fr. 45 but *Καλλιόπεια* Alc. fr. 45, *Πηελόπεια* Hom. but *Παν]ελόπεια* Stesich.(?) 2360 i 11, to say nothing of the analogous *Φερσεφόνη*, *Φερσεφόνη* S 12 and 20, *Περσεφόνη* *Θεογ.* 913, *Περσεφόνη* Hom., et simm., either ending might be found in early writing.

4 In 2355, 4 I indicated no doubt about *οι* in *κοιλ*. I now think this was unjustified. The verse conforms to a type of formula customarily found in such contexts.

5 There is a considerable quantity of evidence for the fact that Agamemnon and Menelaus had a sister named Anaxibia (*Asius ap. Paus.* ii 29, 4; *schol. Eur. Or.* 4, 765, 1233; Tzetz. *Exeg. Il.* 68, 19). The conclusion, therefore, seems inevitable that *Ἀναξί]βήην* must be recognized here, the secondary evidence preferred to the *παράδοσις* itself.

Further, it seems hardly possible to doubt that Aerope was here said to be the mother of the three, e.g. *ἡ τέκ' Ἀ.* But though the common version made Atreus and Aerope their parents (as Tzetz. says, l.c.), we are expressly told that Hesiod made Atreus and Aerope parents of Pleisthenes, Pleisthenes and Cleolla of Agamemnon, Menelaus, and Anaxibia (fr. 98 Rz.²; still another version of the genealogy, not ascribed to any authority, in *schol. Eur. Or.* 4).

6 As well as I can judge *Ἄργεος* (with which I should have rather expected *ἱπποβότοιο*) suits the space better than *Ἑλλάδος*.

7]οῖ, or]ωῖ i.e. -ῶι, seems unavoidable. The second suggests to me nothing but *Μίνωι* and *ἦρωι*. I can make nothing out of these and, in fact, do not know in what direction to look for a suitable supplement. *Ἄτρεϊ ἐφ' ἦρωι πατρί* is the nearest I come to anything tolerable but it is too long.

ἀναξ καὶ κοίρανος: βασιλεὺς καὶ κοίρανος Hes. fr. 195 Rz.².

2494B. HESIOD

The three following scraps are in the same hand as 2494A and may well have come from the *Catalogue*, but they seem to have been found in a different part of the site from 2494A and as one of them, (b), contains parts of verses which recur in another manuscript, 2495 fr. 26, of which the contents were not certainly the *Catalogue* (or only the *Catalogue*), the question must be left open.

The relation between fr. (b) 4 seqq. of this number and fr. 26 of 2495, of which I became aware too late to incorporate it in the conventional way, may be displayed here:

].ιω]αρι]γει]φοντ.[
]μηνοιού]ων [
]ε]τε]χι]τωνες [
]ολ]οια]γ]ροι.[κτλ.

the contributions of 2495 fr. 26 being indicated by half-brackets. One or two consequential modifications of the commentary will be made without difficulty by the reader.

(a)	.	.	(b)
	].].		]χαριεντασεπαυ[
	αυτολυκ[		]και—[τ]αρ.].
	ηρ[ε]λακιδ[		]....νεγειρε[].[
	ερμειητ[		]..ωιαργειφοντ.[
5	τω[ν]υκτ[		]μηνοιων[
	σπαρνάιτεχ[		]εχιτωνες[
			]οιαγροι.[
]...[
	(c)		
			]δην.[
			]νψι.].
			]α[....[
			]ωρ.νεξ[
5			]εσκενεξ[
			]..λ.υκη[

These three fragments may be supposed to have stood in fairly close proximity but I cannot suggest any exact relation on the strength of the fibres. Some apparent congruities in the contents of (a) and (b) in ll. 4-6 are my reason for locating these two in the positions shown.

(c) resembles (a) particularly on the back and perhaps stood below its right-hand side.
 (b) and (c) are rubbed and in places stripped, and many letters are represented only by disjointed dots.

(a) 1 On the line the lower end of a curved stroke descending from left, followed by an angle, e.g. the bottom left-hand angle of δ 2 Of α only the end of the tail 3 η shows no sign of alteration, ρ could be read as c

(b) 2 .]., the letter below the superscript τ (itself represented only by the left-hand end of the cross-bar) I suppose to have been a cancelled κ, but all that remains is what could be the top and bottom of the upright and the end of the lower arm, and ν or π could not be ruled out. It is followed by the base of a circle; ο I believe more likely than ε 3 Immediately before ν perhaps α, represented only by the lower end of the downstroke partly on the underlayer; preceding this scattered dots which I cannot combine, though a correct guess might be verifiable Over the line apparently a 'grave' over the letter or diphthong before the presumed α and a 'short' over this α itself 4].., the tips of two strokes (? uprights) compatible with ν 6].., perhaps the upper part of the shank and the right-hand end of the cross-stroke of γ or τ 7].., a short arc of the lower left-hand side of a circle 8].., perhaps the top right-hand side of the loop of ρ]..], the upper parts of κατ seem likeliest, though there is some objection to each

(c) 1].., the base of a circle Of ν only a trace of the left-hand arm and the foot running into the top of ψ].., the middle part of an upright 2].., the surviving ink suggests α, but the spacing inclines me to think μ likelier].., ο or ε, followed by a hook, open to right, on the line 3].., perhaps γ, τ, or π 4 Before ν the top and bottom of a circle; if ω, no whole letter lost; if ο or the like, there is room for ι between it and ρ 6].., an upright with foot hooked to right, e.g. η or ν, followed by the left-hand parts of a circle After λ faint traces suggesting the base of a circle

(a) + (b) 1 χαριεντας επαύλους is suggested by the similar χαριεντας εναύλους *Θεογ.* 129. At *Od.* xxiii 358 the παράδοσις offers both ἐπ- and ἐν-. [At *Ap. Rhod. Arg.* i 800 εναύλους codd. L, A, P, E, επαύλεις cod. S. The statement in LSJ s.v. *Επαυλος* is mistaken.]

2 Autolycus was the son of Hermes (l. 4) by Philonis (v. 2500, 14 seq.). The extant fragment (112 Rz.²) referring to his skill as a thief may recur in (c) 5.

The correction was perhaps simply of ταρκ- to καρτ-.

3 πολλάκι must be what was intended, but it was not written either originally or by correction.

4 If]νιαι, the likeliest supplement is Κυλλη], cf. *Hy. Herm.* 387, though I suppose ἐριου] could not be ruled out. νι is by no means certain, but I cannot accommodate the traces to any of the other commonly found epithets of Hermes.

5 τῶι prima facie 'to whom', but a context could be thought of to which τῶ 'therefore' would be appropriate. νύκτ[εσ. . . σκοτο]μήμιοι may be suggested on the basis of *Od.* xiv 457 νύξ δ' ἄρ' ἐπῆλθε κακῆ σκοτομήμιος, though this word was hitherto known only from this one place. The verse ends δε δ' ἄρα Ζεύς, which provides a sort of confirmation of both σκοτομήμιοι and ὕων here.

The best guess I can make at the general sense is: Zeus did something for Hermes, who likes dark nights, by raining.

The mention of dark nights may well have been made in reference to Hermes' being the patron of thieves.

6 I should guess σπαρνάι τε χλαίνας . . .] τε χιτώνες. Such resemblance as there is to *Od.* xiv 513 seq. οὐ γὰρ πολλαὶ χλαίνας ἐπημοιβοὶ τε χιτώνες ἐνθάδε ἐννεσθαι seems fortuitous.

σπαρνός: first in *Aesch. Agam.* 556. Neither this word nor the equivalent σπάνιος occurs in Homer or Hesiod.

7 No doubt to be articulated]οι ἀγροίω], as, e.g., βουκόλοι ἀγροῖῶται *Od.* xi 293. There is no reason to expect Oeagrus or his son, Orpheus, in this context.

(c) 4 It would be natural to guess δ]ῶρον εἰδωκε, that is, Hermes gave Autolycus the gift specified in the next verse (if that is rightly identified), but the apparent space between ρ and ο is not then accounted for, and I am not sure that Hesiodic usage does not require the plural (v. *Θεογ.* 399, 2485-6 13, 17, 2483 7?).

5 ὅτι κε χερσὶ (οἱ πάντα γὰρ δευα) λάβεικεν, αἰδέελα πάντα τίθεικεν is quoted from Hesiod in reference to Autolycus (fr. 112 Rz.²). If it is to be recognized here, it must be remarked that the superscript α looks like a substitute for ε, not an addition to it, though, on the other hand, the state of the surface

makes it quite impossible to tell whether ε was or was not cancelled. But, if the hypothesis is correct, it is not very important to decide whether 'α'ειδ- or [ε]ειδ- is the correcter representation.

⁶]ης λευκη[could be accepted.

2495. HESIOD, *Catalogue*, *Κήϊκος γάμος*, ? other pieces

In a miscellany of scraps of rolls written in variants of one hand or, if by different hands, in scripts so alike, that I cannot apportion them with certainty, I have identified, of extant poems, parts of Books iii-iv of the *Argonautica* of Apollonius Rhodius and of the *Ἔργα* and *Ἄσπις* of (or attributed to¹) Hesiod. Among the residue there are represented (i) *Κήϊκος γάμος*, of which the Hesiodic authorship was disputed, (ii) a piece which recurs among fragments written by another hand, containing certainly, but perhaps not exclusively, Book iv of the *Catalogue* (2494), (iii) a piece relating to the anger of Zeus at the killing of the Cyclopes, ascribable with fair certainty to Hesiod and presumably to the *Catalogue*, a presumption which would be strengthened, if the mention of Asclepius justifies the inference that the end of this piece is to be found in the lines preceding the beginning of the next, (iv) a piece relating to the story of Krisos and his brother, sons of Phocus, not known to have been touched on by Hesiod, absent from the *Bibliotheca* of Apollodorus, and by Pausanias referred to the genealogical epic of Asius, (v) a piece containing the names of Mestra and her father, Aethon, characters in a story known to have been told or mentioned by Hesiod, but not itself part of that story and introducing characters, Sisyphus and his son, not recorded as having been concerned in it, (vi) immediately following, the beginning of a piece about the same two and with a similar theme.

I can by no means claim that, with these, I have exhausted the pieces represented, nor, on the other hand, that all the fragments collected under this number belong to one or other of the identified pieces. Since at least one non-Hesiodic manuscript, that of the *Argonautica*, is represented among those apparently written by this copyist, there might well remain another or others unrecognized. But the following considerations incline me to believe that the above list contains nothing but pieces regarded as Hesiodic and, indeed, apart from the *Κήϊκος γάμος*, nothing but pieces of the *Catalogue*:

(a) A text of which the general characteristics are judged to be Hesiodic, if it is not the *Θεογονία*, *Ἔργα*, or *Ἄσπις*, will many times more often than not be the *Catalogue*, and is almost certainly the *Catalogue*, if it appears in more than one manuscript. (ii) has survived in two, (v) and (vi) may be regarded as having survived in three.

(b) A legendary subject known to have been treated by Hesiod, if it survives in verses of a Hesiodic cast, may be presumed to be Hesiod more probably than another author, who may be recorded as having treated the same subject, and more often the *Catalogue* than one of the more seldom copied constituents of the Hesiodic corpus. This argument applies to the cases of (ii), (iii), and (v).

(c) The repetition of formulae and turns of phrase which regularly recur in pieces

¹ The verses from the *Ἄσπις* are all after l. 56.

of Hesiod already identified may be presumed to be evidence of the same authorship. In particular, the introductory ἦ οὖν (which was considered characteristic enough to provide the names 'Hoiai, Μεγάλαι 'Hoiai), occurring in (iv), seems to me to justify the ascription of that piece to Hesiod against its ascription, implied by Pausanias, to the genealogical work of Asius, and, inserted¹ by Schwartz in (vi), to justify the ascription of (v) and (vi) to Hesiod, and all three most probably to the *Catalogue*.

These arguments might be invalidated by the discovery that other hexameter writing on similar subjects resembles Hesiod more, and that the number of copies of the *Catalogue* proportionately to copies of other constituents of the Hesiodic corpus (and similar poems) is less, than they assume.

The writing, which displays a considerable variation in size of letter and weight of stroke, is a not uncommon type of upright, rounded uncial with serifs, to be dated in the early second century. There are few lection signs, most, as far as I can tell, in the hand of the text. So are some of the corrections, but in one or two places another (or more than one) seems to have intervened.

Fr. I

- (a)
-] δὺπ[
] βρόγ[
] ζευ[. .] οὐβροντ[
] τ[^ωον]ρα[.] ολω[.] αμ[
 5] ρευβεινημελ[
 .] αρταρονε[
 .] ληρ[.] δεβ[
] .] νηθ[
] παντεο[.
 10] αθαγατ[
] ενθακε[.]
] εμμηαρ²[
- (b)
- . . .
] μη[
] ερξ[
] κυ[
] αυ[.
 5] .[

² There can in the context be no question of the validity of the insertion.

Fr. 2

]λητω[
]ζευ[

Fr. 1 I am fairly confident that (b) contains beginnings of verses in the same column as (a). Fr. 2 looks as if it must come from the same neighbourhood, but I cannot establish a precise relation to the others. See on fr. 16

(a) 2 Of the accent only the upper and lower ends, of ν only elements of the left-hand upright
3 Of τ only the foot 4 Of μ only the top of the second apex 6 Of α only a speck of the top
8], a dot on the line Of θ only the left-hand parts; ϵ an equally good decipherment
9 Though σ is incomplete, ϵ is not so natural a decipherment .[, perhaps the apex of δ likeliest
10 Of ν only the left-hand edge, of $\alpha\tau$ only scattered traces on the underlayer II .[, faint dots on a single fibre; ν possible

(b) 4], the left-hand end of a cross-stroke, as of τ 5 The upper end of a stroke descending to right, followed by a short arc of the upper left-hand part of a circle

Fr. 1 (a), (b), 2 Although I cannot exactly place these scraps by means of the fibres, I suppose them to contain part of the narrative summarized by Apollodorus, *Bibl.* iii 10, 4: . . . Απόλλων κτείνει Κυκλώπας. Ζεύς δὲ ἐμέλλησε ρίπτειν αὐτὸν εἰς Τάρταρον, δεηθείσης δὲ Λητοῦς . . . Philodemus π. εὐσεβ. 34 G using similar language attributes the story to Hesiod (Hes. fr. 126 Rz.²) and Acusilaus.

2 If the accent is rightly recognized, *Βρόντης* or some case of it. The other two Cyclopes may then well have completed the verse, as at *Θεογ.* 140 *Βρόντην τε Στερόπην τε καὶ Ἄργην ἀβριμόθυμον.*

4 τῶ ῥα χολωσάμενος 'therefore'. τῶι '(angry) with him' is also possible, but the rejected τὸν (governed by the principle verb) is most in accordance with *Homeric* usage.

5 seq. ῥίψειν ἤμελλεν . . . Τάρταρον ἐς—perhaps κινύοντα as at *Αἴσπ.* 255, since the regular ἠερόεντα and εὐρόν are not available.

7 κληρὸν δ' ἐβρόντησε *Θεογ.* 839.

8 Possibly κ[ε]ν[ηθ], but not verifiable.

9 seq. In spite of what I say in the apparatus, I find it hard to believe that πάντες δὲ . . . ἀθάνατοι is not what was meant, 'all the immortals' were afraid, or the like.

11 seq. 'Thereupon' something would have happened, 'if' something had 'not' averted it, as e.g. *Il.* ii 155 seq. I have considered the possibility that fr. 2 and fr. 1 (b) follow here, *Λητώ . . . Ζεὺ . . . μὴ . . . ἐρξ[η]ς*, say, 'thereupon Zeus would have cast Apollo into Tartarus, if Leto had not dissuaded him, saying "Zeus, do not do" . . .'. But in spite of prolonged examination I have not been able to verify this location.

Fr. 3

. . .
].ε.[
].ουεπ[
].ωνχρο.[
]κε[.]ταυροικε[
5]μενπληγγω[
]ργ[.]ύμενοιφ[
]πολλοιδ[
]ησα[

Fr. 3 1], the lower end of a stroke curving down from left .[, the lower part of an upright 2], the lower end of a stroke curving down from left 3], bases of letters on and slightly below the line, perhaps three represented .[, μ most like the remains, but abnormally shallow 6 Of ν only the top of the right-hand branch, of μ only the extreme end of the right-hand downstroke. 7 Of τ only the right-hand tip of the cross-stroke

Fr. 3 4 *Κέ[ν]ταυροί.*

6 (-)ε[.]ργ[.]ύμενοι.

Fr. 5

. . .
].[.] .[
]ρχομενη[
]ιδαραπαν[
]αμελα[.]ν[
5]φ'απε[
].ορ.[

Fr. 5 1 The last letter is represented by the base of a circle 4 Of α only the tail 6], the right-hand end of a cross-stroke, as of γ , τ .[, the left-hand end of a cross-stroke, as of τ

Fr. 4

. . .
]εε.[] []
]ανευθεν.[
]οσαιης.[
]ς []
5]εκρα[

Fr. 4 1 Of ϵ only the right-hand end of the cross-stroke .[, the start of a stroke curving up to right

Fr. 6

. . .
].αιη[
]καλαπο[
]ηνδηνυ[
].ρω[

Fr. 6 1], γ or the right-hand part of τ , but with a stroke like a 'grave' across its cross-stroke at the right-hand end 4], the upper right-hand arc of a circle; ϕ ruled out

Fr. 7

. . .
]ο.[
]ατηρμε[

Fr. 7 1], the serified foot of an upright

Fr. 8

]ηοc.[
]...κ[

Fr. 8 1], the left-hand arc of a circle; ink above its left-hand side may represent the tail of φ or the like in the previous line 2]..., the top of an upright, the top of a circle, the apex of a triangular letter

Fr. 10

]οναc.[
]ιολιδ.[
].π[].[
].λο.[
5]εη[
].[

Fr. 10 1], the right-hand end of a cross-stroke as of γ], a dot on the line 2], a dot on the line 3], the upper part of an upright], the top of a slightly forward-sloping stroke with a dot to right, perhaps two letters 4], an upright], a dot on the line

Fr. 12

]ειδ[
]τη[
]δωρ[
]γε.[

Fr. 12 2 Ink unaccounted for to left of ς, which is itself anomalously made 3 Of δ only the top 4 Or]τ], a dot slightly higher than the other letters

Fr. 9

]..[
]η.[
]φιτο[

Fr. 9 1 Perhaps parts of the left-hand stroke and cross-stroke of α, followed by the foot of an upright 2], the upper left-hand arc of a circle

Fr. 11

]ε[.]στο.[
]καινυτοφ[
]ρητοκρ.[
].υγανει[
5]α.[

Fr. 11 1], the serifed foot of an upright with the end of a stroke from left near it on right, followed by the lower tip of a stroke below the line 3], the top of an upright 4], the right-hand arc of a loop above the general level 5], the top of an upright

Fr. 13

]ιπο[
]γων[
]ποκω.[

Fr. 13 1], a dot on the line, above it a thin curve ligatured to the top of ι 3], a dot on the line, above it a dot level with the top of the letters

Fr. 14

]μηδεα[
]κυητ[

Fr. 14 1], a slightly concave upper part of a stroke Of α only the serifed foot of the left-hand stroke

Fr. 15

]..[].[
]μεν[
].[

Fr. 15 3 The top of a tall upright, unless part of an interlinear letter



Fr. 16

(b) Col. ii

		.]ργω[. .[
		.]κετοδα[
		.]εινωδη[
		.]κθυμουφ[
5		.]κληπιου[. .[
(a)		.]γμεγαροις[. .[
	.]να[	.]δρηνηππο[
	.]ου[	.]ωκοεξυμ[
	.]acc[	.]φυλάκηκι[
10	.]αια[	]ητεκετοκρε[
	.]ρα[	]νυκτι[. .]η[. .[	(c)
	.]ε[1[	]τωπριμδε[	]αμπ[
		]μαρνασθη[	]μητ[.
	.]εuc[	]τοιειδεγνωμ[
15		(b) Col. i]κηδεατ'ουλομεν[
		]αυταρεπειρεγενογτο[
		Ρ·Π·Π]κρίσωμεν[ρ] . . . οπ . ι . [] . [
		]ουροιμου[. .]ν[
		ώπασαναθα[]cδ[
20	.]c[	οικονεμο[] . [] . τ[
		γειναθ' ενιμ[
		.] . σουλλητ[
		]πο . κ . [
		]ον[
25		]υποτ[

Fr. 16 The level of (a) relatively to (b) is fixed by the cross-fibres, the interval between (a) and (b) col. ii I cannot precisely determine, as I cannot trace the vertical fibres of (a) down into (b) col. i, though I think some at least must be present

There is a 'joint' in (b) col. ii, in ll. 12 seq. falling after ν and θ respectively, and I cannot certainly follow the new set of fibres into (c). But there is no plain incompatibility and the contents of (c) can be readily harmonized with a natural way of formulating the sense known to be required

The right-hand side of (b) col. ii after l. 9 is frayed out and warped in places, so that the decipherment is precarious

(a) + (b) Col. i 8], a dot not quite level with the top of the letters 9], the right-hand stroke of λ or possibly μ

(b) Col. ii + (c) 1], perhaps the left-hand part of the base of δ , followed by a dot on the line 6], if ϵ followed by an upright, ϵ' ϵ should be written (c) 13], traces compatible with the left-hand edge of ρ , but not particularly suggesting it 17 Before \circ the left-hand arc of a circle (unless this is the left-hand side of \circ itself) preceded by the hooked upper end of a stroke rising from left After π the lower end of a stroke descending from left], ϵ or θ Interl. ρ is followed by a suspended letter represented by a headless stroke, swinging to left as it descends. These two are at a higher level than the letters to their right and apparently by a different pen 19 The distance of]cδ[is not determinable 20 Before]τ[a heavy interlinear dot 22], a faint dot level with the top of the letters. The accent appears to be on the preceding letter λ perhaps δ , though there is now no sign of a base-stroke 23 Between \circ and κ a loop on the line as of ν , but no trace of the arms], α or possibly λ , followed by two traces near the line, the first apparently from the lower left-hand side of a circle 24], perhaps ν , but represented only by part of the diagonal

Fr. 16 Col. ii The occurrence of the name of Asclepius in l. 5 suggests the possibility of a connexion between the fragments grouped under the numbers 1 and 16. I can establish no physical relation between them.

4 ε]κ θυμοδ φ[ιλε- suggested by *Il.* ix 343, 482.

5 Ac]κληπιου: for the synzesis I can adduce no closer parallel than *Αἰνῆνες Il.* ii 749. *Αἰγυπτιή Od.* iv 229, *Ἰετῆλαιον Il.* ii 537, *Ἡλεκτρύωνος Ασπ.* 3 have a general similarity.

7 seqq. η] οἴην ἵππο[ιαι . . . Φ]ώκος ἐνμ[ελέης . . . ἐκ] Φυλάκης . . . These verses look like the beginning of a section of Hesiod's *Catalogue* and the supplements suggested are based on this likeness. Pausanias (ii 29, 4) gives Asius, not Hesiod, as his authority for this pedigree and it is absent from the *Bibliotheca* of Apollodorus. We do not know to what degree the genealogical work of Asius resembled the *Catalogue* and cannot reject this evidence out of hand. But there are some arguments for preferring the hypothesis that the attribution to Hesiod is to be maintained.

7 η] οἴην ἵππο[ιαι καὶ ἄρμασι κολλητοῖσι after N 10, (E 2, 17?), 2498 11?, cf. 2498 5?, 2503 15, 2481 fr. 5 (b) iii 36.

8 seqq. The minimum requirements are a verb meaning 'took (for wife)'—in Hesiod commonly ἡγάγετο—and a specification of the woman. From various ancient sources it may be gathered that Phocus (according to Pausanias, ii 29, 3, the son of Ornytion) took to wife the daughter of Deion(eus), king of Phocis, named, most probably, Asterodeia.

10 seqq. η] τέκετο Κρίε[ι]σον . . . Πανοπηά . . .]νυκτι μ[ε]η[ε] . [. [

12 seqq. The scholia of Lycophron's *Alexandra* (ll. 930, 939) inform us that the twins Krisos and Panopeus (like Proetus and Acrisius, cf. *Bibl.* ii 2, 1) fought before they were born: *ὁ Πανοπεύς ὁ ἐν τῆν γαστρί τῆς μητρὸς αὐτοῦ πρὸς τὸν ἀδελφὸν αὐτοῦ Κρίσσον ἀντιπληκτικῆς χειρὶ πρὸ τοῦ γεννηθῆναι καὶ ἰδεῖν τὸν ἥλιον* and *ὁ Πανοπεύς ὁ ἐν τῆς μητρικῆς δελφύος καὶ μήτρας συμβαλὼν μάχην τῶν ἀδελφῶν αὐτοῦ Κρίσσων οὗτοι γὰρ Φώκου καὶ Ἀστεροδίας ὄντες υἱὸν ἐν τῆν μητρικῆν γαστρίν διεμαχέσαντο*. On the strength of these words I feel a fair degree of confidence in proposing τῶν καὶ πρὶν ἰδέ[ειν λ]αμψ[ρόν φάος ἡελίου for l. 12, and though there cannot be the same with regard to l. 13, the meaning will not be much misrepresented by *μαρνάσθην [ε]τι] μητρ[ὸς ἐόντ' ἐν νηδύι*.

14 seqq. 'When they were born, to them (? the Fates gave, *Θεογ.* 218 seqq.) troubles . . .' At first sight l. 16 looks like a doublet of this, but I suppose may perhaps have said 'when they came to manhood'.

17 seqq. I cannot follow the structure. I should guess *Κρίσωι μὲν . . . ὄπασαν ἀθάν[ατοι]*, but can give no account of the interposed *[κ]οθροῖ . . . γείναθ' ἐν μ[ε]* looks like a mistake for *γείνατ' ἐν μ[ε]γάροις(ι)*.

Fr. 17

].εωο[
].τϵ.[

Fr. 17 2], the upper part of an upright], the tip of the left-hand branch of χ seems likely, but υ and other letters may be possible

Fr. 18

].λ.[
]ωαα[
]ημϵ[
]μηρ.[
5]εδ[

Fr. 18 1], the lower end of a stroke descending from left . Of λ only the lower parts; α may be possible ., a dot on the line 4 ., the upper end, close to the loop of ρ, of a stroke descending to right

Fr. 19

].αι[
]ενμμ[
]η.[
]αρε[
5]εμ[
].[

Fr. 19 1], perhaps the right-hand end of the upper arm of κ

Fr. 20

].[.] [.
].ρϵ.[
].λκ[

Fr. 20 2], the lower left-hand arc of a circle .[, the left-hand arc of a circle 3], the base of a circle

Fr. 21

Col. i (a)

. . .]ιξασαγν.[
 . . .]μμεγαρο[
 . . .]δηπαραμη[
]μφ[. .]δηθελ' αγειν[(b)
 5 . .]ψα[. .]ρα[. .]ηλοις[
]ειυφωηδαιθωνι[]υρο[
 . .]υδαρατιδικασαι[]οτο[
 . .]ετρεφανκα[]σαν.[
]ατρεκειωσδιεθηκ[
 10 . .]υτετισαντωνοι.[
 . .]μφιμαλαχηρηνω.[
 . .]αρδημεταμειπ[
 . .]αι[. .]ηταντηιδε.[
]ουρηωνα.[
 15 . .]εμεθ' ημιονουστ[
 . .]μωνα[
]σο[] []
 . .]κενδ[. .] []
 . .]τοιμα[. .]αρω.[
 . .]ενελασσωνων[
 20 . .]υδρωνδεπρουχεςκ[
 . .]λλουπωσηδειζηνο[
 . .]κουοιδοι[. .]γλαυκ[
 . .]κμηστρη[. .]αιπερ[
]καιτημερ' εδαμασ[
 25]τηλ' αποπατροσει[

Col. i (Col. ii)

. .]απα]ξασα γυνη δ' αφαρ α,
 . .]μι]μμεγαρο]ισι μετηλ.
 . .]δη παρὰ μη]τρὶ επο,
]μφ[. .]δηθελ' αγειν [κούρην]
 5 αἰ]ψα [δ' α]ρ' α]λλ]ήλοις]ιν ἔρις και ν]εῖκος
 Cισύφωι ἠδ' Αἰθωνι [ταιςφ]υρο[
 ο]ὔδ' ἄρα τις δικάσαι [δύνατο βρ]οτό]ς[
 . .]ετρεψαν κ]α]ι ἐπ]ή]μινε]σαν.[
 ἀτρεκέως διέθηκ]ε [δίκην δ.]
 10]υτε τις ἂν τῶν οἱ. []χα[] []έζηχι
 ἀ]μφὶ μάλα χρο]ή νω.[
 . .]αρ δὴ μεταμειπ[τ
 . .]αι[. .]η ταύτη δε.[
]ουρήων α.[
 15]ε μεθ' ἡμιόνους τ[
 . .]μωνα[
]σο[] []
 . .]κενδ[. .] []
 . .]τοιμα[. .]αρω.[
 . .]εν ἐλάσσων ουν[
 20 ἀ]νδρῶν δὲ προ]υχεςκ]ε νοήματά τε πραπ]ίδας τε.
 ἀ]λλ' οὐ πως ἤϊδει Ζην]θε[ς νόον αἰγύχοιο.]
 < . .] δαν[] >
 < . .] σακρ[] >
 < . .] σεπετ[] >
 < . .] φηγεγε[. .] ιτο και εκ[] >
 5 < . .] ηγη δὲ λυθ[ε]ϊ]σα φιλουμ[] >
 > 25 [τ]ήλ'] ἀπο πατρὸς εὐ]ο[ο φέρων ἐπὶ οἶνοπα πόν]ητον

(Col. i)

< . .] δαν[] >
 < . .] σακρ[] >
 < . .] σεπετ[] >
 < . .] φηγεγε[. .] ιτο και εκ[] >
 5 < . .] ηγη δὲ λυθ[ε]ϊ]σα φιλουμ[] >

Col. ii (c)

]λον[
]ατοπ[
]ρτεκ[
 5]ολιγη[
]π[

(d)

]μορονπα[
]θυγατηρπα[
]νεργαδιδ[
 5]εεσκενοες[
]οιησ[

Col. ii (Col. iii)

<ι ειν Κόωι ἀμφιφύρτη καίπερ πολύιδριν εὐδα,ν>
 <ε,ριθι τέκ' Εὐρύπυλον [πολέων ἡγήτορα λαῶν
 .ι. α γεί]ατο π[αῖδα βίην ὑπέροπλον ἐχοντα.
 5 τοῦ δ' υἱεῖς Χάλκω]ν τε κ[αὶ Ἀνταγόρης ἐγένοντο.
 τῶν δὲ καὶ ἐξ ἀρχῆς] ἀλίγη[ς Διὸς ἄλκιμος υἱός,
 ἔπραθεν ἡμερόεντα]π[όλων κε,ρι]αίξε δὲ κόμας,
 <ι.υθ[. Τροίηθεν αν.[.]υς[.]] >
 <ι.]ιων ἐνε[χ' ἱπ]πων Λαομέδοντος] >
 <]ε Γύγαντας ὑπερφιάλους κατέπεφ[νε.] >
 10 <]λυποῖσα Κόων ποτὶ πατρίδα γαῖαν] >
 <]ης ἱερέων ποτὶ γουνὸν Ἀθηνέων] >
 <]πει τέκε παῖδα Ποσειδάωνι ἄνακτι] >
 ἀν[δ]μορον πα[τέρα ὄν πορκαίνεσκεν.]
 15]υ] θυγάτηρ]α[νδ]ιδιαι
]ν ἔργα,α διδ[άξατο Παλλὰς Ἀθήνη]
]ε[εσκε]]νόες[κε γὰρ ἱσα θεῆσι]
]οῖης[ἦδ' εἵματος ἀργυφέοιο]
 <]θεου χαρίεν τ' ἀπο εἶδος ἄητο] >
 <]ε Αἰολίδης πειρήσατο βουλέων] >
 20 <ι βοῦς ἐλάσα[]ε ο[]νόν αἰγώχοιο>
 <ι ἔγνω· ὁ μ[]]ήμενος ἦλθε γυναι<
 <ι βουλῆι Αἰθ[]]νεφεληγερέτα Ζεῦ[ς<
 <ι ἀθανάτωι [α[] κ[α]ρήατι μήποτ' ὄ.] >
 <ι ἔσσεσθαι []]ητου Κυκυφίδαο>
 25 <ι ἦ δὲ Ποσει[] ἀγκοῖνησι μυγεί[ca] >

(Col. iv)

Γλαύκωι ἐν[]ἀμύμονα Βελλε[ροφόντην
 ἔξοχον ἀν.[]τι ἐπ' ἀπείρονα χ[αῖαν.
 τῶι δε καὶ ἠ[]τῆρ πόρε Πήγασο]ν
 ὠκύρατον[]ι.νε.τε[]
 πάντη ἀν[]..τα...[
 ἐν τῶι πυ.[]
 γῆμε δὲ π.[]
 αἰδοίου βα[]
 κοίρανος α[]
 ἦ τε[]

Half-brackets indicate the contribution of P.I.F.A.O. 322+P. Berol. 7497, underlining that of 421

Fr. 21 The level of (b) relatively to (a) is fixed by the cross-fibres. I cannot trace the cross-fibres of (a) into either (c) or (d), nor the vertical fibres of (c) into (d), but the level relatively to (a) of these two scraps can be fixed fairly closely by the following calculation. P.I.F.A.O. 322 fr. A contains a column of 25 lines. If the column which preceded it contained 25 lines, P.I.F.A.O. 322 fr. F 1 is the second line of that column, and if placed abreast of fr. A 2 where this line is found in 2495 (viz. fr. 21 (a) 21) brings out 2495 21 (a) 1 as the first line of the column. 2495 21 (c) 1 is known to be the second line of the following column and 2495 21 (d) 1 the thirteenth.

Owing to the facts that MSS. do not always have the same number of lines in successive columns and that the lines in successive columns are not always exactly abreast, the result of this calculation cannot be translated into precise physical terms.

(a) + (b) 8 .[, a short slightly convex stroke just below the level of the tops of the letters
 10 .[, o suggested but c perhaps acceptable 11 .[, the lower part of an upright 13 Of α
 only the lower part of the right-hand stroke, apparently with a thickening for the right-hand end of
 the cross-bar .[, the upper part of a tall upright as of φ, but taller .[, on the line the start of
 a stroke rising to right 14 .[, ε or θ preceded by a horizontal stroke just off the line and
 followed by a dot on the line .[, the bottom left-hand arc of a circle 18 .[, the foot of an
 upright

Fr. 21 The combination of P.I.F.A.O. 322 fr. F and A (published with reduced photographs by J. Schwartz in *Pseudo-Hesiodica*), P.Berol. 7497 (B),¹ P.Oxy. 421 (B) and 2495 produces parts of 65 consecutive verses, of which the first 43 relate to the same subject. This is the story of Mestra, whose gift of shape-shifting, bestowed by Poseidon, is recorded as having been spoken of by Hesiod (fr. 112b Rz.², cf. Philippson, *Hermes* lv 260). Allusion to this detail may be discernible in the first verses now partly recovered. The rest is as a whole quite different from any version hitherto known of the stories of either Mestra or Sisyphus.

The remaining 22 verses—the beginning of a new section was recognized by Schwartz, *op. cit.* 271—relate to another heroine connected with Sisyphus by a somewhat similar theme.

(Col. i) 5, (Col. ii) 1 seqq. I suppose the general sense to be: Mestra, having got free (in animal form), made for home and turned back into a woman. Sisyphus came after her and claimed her.

(Col. i) 5 ἢ δέ?

At the end of this line or the beginning of the next the principal verb is to be supplied.

(Col. ii) 1 γυνὴ δ' ἄφαρ ἀθθικ ἐγένετο? Cf. *Od.* x 395 ἄνδρες δ' ἄψ ἐγένοντο.

2 ἐνὶ] μμεγάρουσι: this method of indicating that the ε is scanned as a long is not infrequent in Homer MSS. P.I.F.A.O. has not adopted it and without its evidence ε]μ μ. might have been guessed in 2495.

μετῆλθ[ε? 'came to fetch'. Sisyphus is clearly present by l. 4.

3 παρὰ μητρὶ I suppose said of Mestra.

4 I see nothing likelier than ἀ]μφ[ι]ε δ' ἤθελ' ἄγειν, Sisyphus 'wanted to take the girl away', but I am bound to admit that I should have expected the words to mean 'take aside'.

The end of the verse presumably contained something saying or implying that her father would not let her go.

5 seq. ἔρις καὶ ν[ε]ίκος suppl. Schwartz. The verb might be ἐφῆπτο as at *Il.* xxi 513, ὀρώρει as at *Il.* xvii 384, *Od.* xx 267, simply ἐγένετο as at *Il.* xxiii 490, or no doubt still another.

The dispute between Sisyphus and Aethon, Mestra's father, τανισφύρο[ν εἵνεκα κούρης, may be supposed to have turned on Sisyphus' claim to have bought and paid for her, as in the form of the story preserved in schol. Lycoph. 1393. I know of no clue to the grounds on which Aethon disputed it.

7 seqq. 'No mortal could decide the case', and so—or, but?—'they referred it (ἐπ]έτρεψαν) to'—a god?—'and approved him', that is, agreed to accept his decision. This arbitrator 'made a precise distribution', told either party the rights assigned to him.

¹ I do not think there can be much doubt that P.Berol. represents the same MS. as P.I.F.A.O. 322 and comes from the top of the column following P.I.F.A.O. 322 A. The writer is certainly the same in the two texts, and, as well as I can reckon from the statement that the height of the roll P.I.F.A.O. 322 must have been more than 26 cm. (Schwartz, *Pseudo-Hesiodica* 266), the natural size of the letters would have been about what it is in P.Berol. (Merkelbach, plate ii).

διατιθέναι is not elsewhere found in early epic except at *h. Hom. Apoll.* 254 = 294, where it is used of laying out foundations of a building. διέκρινε (but for the anomalous shortening) might have been expected on comparison with *Ἐργ.* 35, *Θεογ.* 85.

11 Presumably νωτ[-. νῶτ[- could be read, but there seems to be no ground elsewhere for suspecting direct speech.

12 μεταμειπ[τ- a reference to Mestra's power of changing her shape?

14 seq. The 'mules', which somebody was 'looking for', call to mind the 'lost horses' in the story of Sisyphus' son, Glaucus, as quoted from Eumelus by schol. *Ap. Rhod. Arg.* i 146.

19 seq. I suppose 'was not inferior' (in cunning or the like) 'but surpassed', etc. ἐλάττων is extremely rare in early epic (once, neuter, in *Od.*).

νοήματα 'intentions, schemes', is not on all fours with *πρανίδας*. The singular would be normal, as at *Θεογ.* 656.

22 seq. οἱ Sisyphus. . . . That the Sons of Heaven did not grant him to leave a family for Glaucus by Mestra. A similar failure of Sisyphus to obtain a wife for Glaucus by whom he should have children is the theme of the next section of the poem, (col. iii) 14 seqq. = B 3 seqq.

(Col. iii) 2 seq. There appears to be no function for l. 3, which breaks the thread of the summary of Coan matters. I suspect it to be out of place, though βίην ὑπέροπλον ἔχοντα is Hesiodic, *Θεογ.* 670.

5 τῶ]ν is a misstatement of fact. Eurypylyus was the king of Cos and killed by Heracles, *Bibl.* ii 7, 1, 2. Perhaps the requisite τῶ]ι may be recognized in P.I.F.A.O. 322.

'From a small beginning', as a consequence of a trifling matter, such as, for instance, the wrestling match for a ram between Heracles and Antagoras referred to by *Plut. qu. Gr.* 58.

[See now Addendum p. 66]

Fr. 22 vacant

Fr. 23

]απρ[

]πιθ[

Fr. 24 vacant

Fr. 25

.
], caλλ.[
]ηδαρατ[
]stripped[
 αν, εν, εθ[
]μ[ανελ[
 5]τῆμον[
]πρωτ[
]ητα[

Fr. 25 1], a short arc of the right-hand side of a circle ., a dot on the line 4]μ, only the lower part of the right-hand apex *Interl.* α' a sloping stroke not accounted for cutting the left-hand side of ν Before εν perhaps c made into γ Before c another c, not ε, is the *prima facie* necessary decipherment

Fr. 25 5 τῆμον is a fairly rare word and since it is used in Anton. Lib. xvii in reference to Mestra's method of supporting Aethon, it may be a clue to the source of this scrap. It must be said that there is nothing in its physical condition to make one suspect a close connexion with fr. 21.

Fr. 26

.
].ω[.]ε.[
].ημοιῦ[
]ετρεχ.[
]ολοιαγ[
 5].[

Fr. 26 [See now 2494 B, Introduction]
 1], an upright ., on the line part of a loop? ., an upright 2], the upper part of a stroke descending to right, preceded by the right-hand arc of a small circle about mid-letter; if two letters,], λ or], δ 3], the serifed foot of an upright 5 The top left-hand arc of a circle

Fr. 27

]ον[
].ω.[
].μαφ.[
]ημ[

Fr. 27 2], perhaps the base and tip of the right-hand arm of ν ., the left-hand arc of a circle

Fr. 30

]υ[
]ετ[
].εκα[
]αρα.[
 5]ω.[
] [

Fr. 30 1 Of υ only the stalk and start of the fork 3], an upright 4], two traces of a cross-stroke as of τ 5], the lower part of an upright

Fr. 31

Fr. 28

].υντ[
].υμεν[
]εθ'εμ[
]ε[.]β[

].cυπ[
].ουζ[
].ων[
] [

Fr. 28 1], an upright 2], the upper part of an upright 4 Of β only the top of the upper loop

Fr. 31 1], on a single fibre the upper ends of two strokes descending to right Over υ the lower ends of strokes perhaps representing υ 2], if ε, the overhang should be visible 3], the cross-stroke of γ or τ

Fr. 32 vacant

Fr. 33

Fr. 29

] μ[
] βρ[

] μ[
] α[
] τον[
] κα[

Fr. 34

]ουσετ[
]κεθ²[

Fr. 34 2 Of κ only the tip of the upper arm

Fr. 36

]ν[
]δ[
]δατ[
]αδ[
5]ξεπ[

Fr. 36 3 A stroke going to right from about the middle of the stalk of τ not accounted for 5], the lower end of a stroke descending from left

Fr. 35

]ων[
]αιγ[
]νατ[
]αλι[
5]ον[

Fr. 35 Ll. 4-5 are closer than the others
4], a short arc from the top right-hand side of a circle, on a single fibre

Fr. 37 1]...[, the lower part of a circle, followed by lower parts of letters which I cannot combine: the foot of an upright hooked up to right, the foot of an upright, the lower end of a stroke descending from left, a dot on the line; possibly]ο(ε,θ,ς)υκ.[], bases of letters, on the underlayer 2], the lower end of a stroke descending from left 6], perhaps the right-hand base-angle of δ 7]ω, only the right-hand arc, ο perhaps not ruled out 9], the foot of an upright Between ν and γ two dots compatible with the lower part of the left-hand stroke of α

Fr. 37 There can hardly be doubt that there are to be recognized among these verses those referred to by Plutarch as from the *Κήκοις γάμοις*, fathered on Hesiod, and by an anonymous author *περὶ τρώπων* as Hesiod's (Hes. fr. 158 Rz.²). But apart from establishing the presence of this piece among the fragments collected here, I do not see that these hexameter-ends contribute to the resolving of the difficulties presented by the quotations or receive much light from them. See also on l. 5.
3 ἄτερ τε seems an improbable end to a verse. If it is to be corrected, I suppose ἄτερ γε (Il. xv 292 seq. οὐ γὰρ ἄτερ γε Ζηρός) is more likely than ἄτερθε.
4]ωσα seems to imply a speaker. Heracles is attested as a speaker in (by implication) *Κήκοις γάμοις*, Hes. fr. 155 Rz.².

Fr. 37

]...[
]πνεοντες[
]ονγαταετρε[
]ωσα
]πειλας
5]καθεδρας[
]εχοναισας
]ων
]ο[]εξερονετο[
]ν. γογτο[
]τεκες...[
]οντεκαιομβ[
]]

5 καθεδρας corrected to τραπέζας. If, as must appear likely, it is to this place that Athenaeus and Pollux refer (Hes. fr. 157 Rz.²), τριποδας . . . τραπέζας may be supplied.
6 αἰσαι 'portions, helpings', said to be an Argive use of the word. I can adduce no other instance of the plural.

8 seqq. Hes. fr. 158 Rz.²

αὐτὰρ ἐπεὶ ἴδ' αὐτοὶ μὲν κνίσειε[†] ἐξ ἔρον ἔντο
μῆτέρα ἴμητρος[†] ἄγοντο
αὐ[†] } ἀλέην τε καὶ ὀπταλέην σφετέροισι τέκεσσι
ἀζ }
τεθνάσαι

In l. 9 μητρος ἄγοντο is shown, as was suspected, to be erroneous. The papyrus seems to offer]ν ἄγοντο, that is, perhaps, παισίν. They put wood on the flames.

11 ὀμβ[ρ-

Fr. 38

]κ...[
]πνευ[
]δ[]οσ.[

Fr. 38 Resembles the left-hand side of fr. 37
1]... traces on the line suggesting α or λ followed by α . . . [, the foot of an upright, serified to left, on the line; the serif of an upright, just below the line; the lower part of θ or ο 2], a stroke curving up from left to the top of the first upright of π 3], the upper left-hand arc of a circle

Fr. 39

]μ.[
]γο.[
]πω[
]ρ.[
5]ων[

Fr. 39 1], perhaps the feet of α, or two letters, ι followed by the lower left-hand arc of a small circle 2], the foot of an upright 4], perhaps the left-hand side of π

Fr. 40

]με[
]πιχω[
]αιθ[
]αμ[

Fr. 40 3], on the line the extreme end of a stroke curving up For θ possibly ε

F

Fr. 41

. . .
 . . .
].[
]θι.[
].ιρ[
].χειρασια[
 5]χϋ.ιδα[

Fr. 41 1 The lower part of a stroke curving down from left 2 .[, ο or c 3],, the middle right-hand arc of a circle 4],, a dot on the line 5 Above χϋ a heavy dot Before ι either c or a damaged ο

Fr. 41 4 χειρος ια[λλον is the ending of a verse which, in the great majority of the instances of its occurrence in *Iliad* and *Odyssey*, precedes a verse ending εξ ερον εντο. But though]ον may be accepted in fr. 37, 7, I should say that there was no possibility of locating fr. 41 opposite fr. 37, 4 seqq.

Fr. 43

. . .
 . . .
]ρι.[
]οιμ[

Fr. 43 1 .[, ο or c

2495. Addendum

The possibility that the following scrap should be brought into relation with 2495 fr. 21(c) occurred to me long after the preparation for the press of the other pieces grouped under 2495. I cannot confidently follow the cross-fibres from one to the other, and the hypothesis depends mainly on agreements with P.I.F.A.O. 322 A 7-13.

It will be convenient to assign to it the reference fr. 21(e).

. . .
 . . .
].[
] εν.[
 κω.[
 του[
 5 τωι[
], ρ[
]θυ[

Fr. 42

. . .
 . . .
]φυη[
].υ.δ[
]ωνε[
].[

Fr. 42 2],, parts of the circumference of a circular letter? Before δ either ο or c 2-3 An interlinear trace to left of ω 4 The top of a circle

Fr. 44

. . .
 . . .
]οεε[
]ενθ[
].[

Fr. 44 1 Over ε a trace suggesting the left-hand end of °

1 The surface above this line is rubbed and partly stripped, but if it had ever contained writing, I think some trace of ink should have survived. Only one verse is lost before fr. 21(c) 1].[, scattered traces which I cannot combine, certainly not as εν 2 .[, a trace suiting the top left-hand arc of a circle 3 .[, the left-hand arc of a circle 6],, a trace suiting the right-hand corner of π

1 ενκ or some part of these letters is expected.

2 ενθ[α is acceptable.

3 In the presumed context Κωε[or Κωο[seems probable, but I still see no relevance to what precedes and follows.

5 τωι clear, not των, which, I have pointed out, is not compatible with the received story.

6 ε]πρ[αθεν.

7 εϋ]θυ[, υθ[... P.I.F.A.O. 322.

2496. HESIOD, Catalogue?

Four pieces of a roll, of which three can be assigned their positions in the same column fairly closely on the basis of internal evidence, that is, by comparison with 2497 and F 3, 16-33,¹ which contain parts of the same tract of text. I cannot follow the fibres of the back from one to another and cannot therefore be confident that their right-hand edges should be brought into alinement as shown. The fourth fragment I suppose to contain the bottom of the same column, but there is in this case no guidance to be had from other copies and still none from the fibres. If the hypothesis is correct, I see nothing by which the interval between the last line of (c) and the first of (d) can be determined, or indeed whether a whole line is missing between them at all.

The hand is a serified upright uncial, comparable with 1361, to be ascribed to the first century. There are no lection signs.

2497. HESIOD, Catalogue?

The largest of the following fragments of a roll contained parts of the same text as 2496 and F 3 B. They may be reasonably assigned to Hesiod, since no less frequently copied author is as likely to have turned up in three randomly surviving manuscripts. The style of what can be reconstructed from a combination of the three manuscripts is compatible with the ascription to the *Catalogue*, but there is no positive evidence for it, and the style of other works attributed to Hesiod would apparently be indistinguishable.

The script strongly resembles that of 2213 (Callimachus) and I think should be credited to the same copyist. The largest piece has no lection signs. The larger of the two darkened scraps has them within a much smaller compass.

¹F 3, 1-15 have no connexion with 16-33. They are the ends of the verses now to be seen in 2481 fr. 5 (b) col. iii 7-21. I refer to them as F 3 A and to the others as F 3 B.

2497 Fr. 1

2496		]αμνατοφοιβ[
(a)		]νηκυποπαρ[
		]περιθνητω[
		]φ[
		]χα[
		]ργε[
		]θα[
5		]ηικ[
		]οξο[
		]εντο[
(a) (b)]..[]..[
		]καλλιρρ[
10		]ωμητησι[
		]θειαντο[
		]οσπολεμ[
(c)		]ταηχ[
		]ρουσου[
15		]εκεν[
		]νεγεν[
		]αμαρυ[
(d)		]ου[
		]ενω[
20		]υιαθεησι[
		]εοσβασιλη[
		]οσυδρευου[

2], an upright; prima facie ι not ν 5], scattered dots; ε would not be guessed 8]ρ[]ο just acceptable, but ο has a trace in the middle, suggesting ε or θ, and a 'horn' on top, like no other letter 15], a trace compatible with the lower left-hand arc of a circle 17], the upper part of an upright 18], a horizontal stroke on the line 21], a dot off the line

Fr. 1 2 Of]α only the tail 9], perhaps the apex of the right-hand angle of μ 11], a trace on the line; perhaps part of π 18], two traces, one above the other, the upper abreast of the cross-stroke of η, the lower lower than its feet; not, I think, χ. Perhaps λ 19], the right-hand end of a cross-stroke, possibly representing ε], the left-hand arc of a circle, with a trace to right of its lower end; ε by no means suggested. Perhaps ω likeliest

	Fr. 2	Fr. 3
]..[]..[
	]μπει[	]νω[]
	]ιπαραξυ[ ]	]εξε[
	]ε,ιωωνπ[
5	]ψαντόδ[
]..[

		εδ]άμνατο Φοιβ[ος Απόλλων	
		]ανης υπό π[αρ][θ[ε]μ[ί]ηικων[
		]περι θνητ[ω]ν ανθρώπων[
		]Αίδης και]Φε[ρσεφόνεια[
5		]νο[ν] περι γάρ]χ[άριτ' έστεφάνωσαν[
		]του δ']Ιακίων[γένεθ' υίος[
		]ικιν φίλ[ο]ς]άθ[ανάτοιων[
		]ς]Αστρηίδ[ος ήν[κόμοιο[
		]ακ]αργυροτόξ[ος Απόλλων[
10		]ή[χ]ήεντ[ος]Ολύμπου[
		]πειρε]σίοιο[
		]ν βέε[]κα[λ]λίρ[ρ]οον [ύδωρ[
		]μωμή]τησιων]ε[ταίρης[
		]αι θεοί]αύτοι]ε[ραντο[
15		]μκος]π[ολεμιστέω[
		]δώματ[α]ήχ]ήεντα[
		πο]λυχ]ρύσου]Α[φ]ροδί]της[	πολυχ]ρύσου[]Α[φ]ροδί]της[
		]εν[]μ[ε]]γάροιων[	τ]έκεν]ν]με]γάροιων[
		]κ[ ]	]νεγεν[
			20 Χαρίτω]ν]αμαρ]ύ]γματ']ε]χου-
			]ου[
			]ενω[
			εικ]υία θε]ησι
			]εοσ βασι]λη[
			25]οσ ύδρευου[ε

Fr. 2-3 Darkened.

Fr. 2 3 ..[the lower part of an upright, followed by the lower left-hand arc of a circle 6 Faint traces suggesting the upper part of a stroke descending to right, followed by the upper left-hand part of ε or θ

Fr. 3 1 c or the right-hand parts of π, followed by ε or less probably θ 2 ..[the base of ε or c, followed by the base of a loop open upwards on the line

Fr. 1 The contents appear to be largely genealogical but in spite of the occurrence of the proper name]Ιακίων (l. 6) I cannot recognize to what family tree it is likely that reference is being made.

2]αρνεθικων F 3 B; em. Vogliano.]ανης perhaps likewise represents a dative.

5 It is difficult to see the reason for the superscription in F 3 B of (χάριτ)']ε[στεφάνωσαν), since it

must mean the same as the original *χάρτι στεφάνωσαν*. It is true that the construction seen in *ἄστρα . . . τὰ τ' οὐρανὸς ἐστεφάνωται* *Θεογ.* 382, *περὶ δ' ἄλβος . . . ἐστεφάνωτο* *Ἀσπ.* 204 implies the possibility of an accusative, but the form would in that case presumably be *χάρτιν*, *χάρτιν ἀμφιχέαι κεφαλῆι* *Ἐργ.* 65.

6 τοῦ δ' Ἰακίων: there is no unanimity about the name of Iasion's father or mother and the name Ἰακίων itself is confused with others having the same beginning. Iasion figures in legends connected with Crete and Samothrace. The only topographical references I can dubiously discern in this place seem to point to Thessaly.

7 φίλος ἀθανάτοιον. Iasion is generally said to have been loved by Demeter, but killed by Zeus.

8 seqq. *Ἀστρηίδος*: I can find no suitable source of this derivative as it stands, but it may be relevant that Stephanus has in *Ἀστέριον*: πόλις *Θεσσαλίας . . . ἣ νῦν Πειρεσία . . . τὸ ἐθνικὸν Ἀστεριώτης καὶ θηλυκὸν Ἀστερηίς καὶ Ἀστεριεύς*. If this is true, *Ἀστρηίς* might be a metrical accommodation.

There may be some support from the end of l. 11 for the belief that this region is in point. To supplement *ἀπειρεσίον* would be apt to produce the rare and generally avoided break at the fourth trochee.¹ *Πειρεσίον* might be accepted as standing in some relationship to the names of the Thessalian town of which Stephanus says: *Πειρασία, πόλις Μαγνησίας τὸ ἐθνικὸν Πειρασιεύς . . . τὸ θηλυκὸν Πειρασίς, λέγεται καὶ Πειρεσία (Πειρασίος R, V) and of the Thessalian people perhaps mentioned by Thucydides at ii 22, 3 (Πειρασίος?). Apollonius Rhodius gives the name of the home of Asterion as Πειρεσίαί (Arg. i 37, 584). The appearance of Mt. Olympus in l. 10 need not be interpreted geographically, but if it is to be so, it is congruous with other occurrences of Thessaly and not with Crete or Samothrace.*

9 If]μας, perhaps δά]μας, as above, l. 1.

10 ἠχῆεντος: cf. *οὔρεα ἠχῆεντα* *Hy. Hom.* xiv 5. The qualification of mountains as 'loud' is, so far as I can find, uncommon in Greek poetry.

12 The scansion must have been peculiar. *ρεῖ*, too, is out of the way for *ρέει*; v. *Θεογ.* 84. I call attention to *Hy. Hom. Apoll.* 380 *προρέεν καλλίρροον ὕδωρ* as a possible clue to what may have been intended, though]ρ can hardly be accepted for]ρ.

καλλίρροον ὕδωρ: to be supplied at E 2, 4 = Hes. fr. 37 Rz.² Peiresiae is near the confluence of the Apidanus and the Enipeus (*Ap. Rhod. Arg.* i 38).

13 ἐταίρης: perhaps dative.

15 There is a trace of ink above and to right of]ε. If it is not casual but represents the right-hand dot of a *νῆμα*, *κορυθαῖκος πολεμιστέω*, on the model of *κορυθαῖκι πολεμιστήι* *Il.* xxii 132, may be considered.

18 seq. As I do not see what the relation is between what survives in 2497 and what survives in 2496 + F 3 B, I transcribe the text compounded of these two separately. In case it is suggested that 2497 has in l. 18 an extra verse and that the correspondence is between l. 19 and τ]έκεν ἐ]ν μεγάρουιν', it should be said that I do not think there is any likelihood that κε] could be accepted, though]εκ could.

20 Cf. E 2, 24, G 6, Q 3. The phrase is ascribed by *Et. Gen.* in *ἀμάρυγμα* to Hesiod *γυναικῶν καταλόγωι*.

2498. HESIOD, *Μεγάλοι Ἅοῖαι*

The style of the verses partly preserved in the fragment here published is not distinguishable from that of verses attributed to Hesiod's *Catalogue* or *Ἅοῖαι*. The passage quoted in the note on l. 2 is *prima facie* evidence that Pausanias found them in what he calls the *Μεγάλοι Ἅοῖαι*.

The text is written in a 'biblical' uncial on the back of a piece of a roll, on the front of which, running in the reverse direction, are parts of two columns of a prose work, which I should guess was a catalogue of literary pieces. This appears to be in a late second-century hand.

¹ There is a flagrant instance in *Θεογ.* 319.

There are no lection signs. Two cursive corrections or variants have been superscribed by what I presume to be another hand.

ητεκαρισταιχιμ[	ἦ τέκ' Ἀρισταιχιμ[
τασδαυβουτιδα[	τὰς δ' αὖ Βουτίδα[
κηκοςποτιδω[	Κήκος ποτι δῶμα
ητοιπ[.]...]υκρω[	ἦτοι Π[ο]υ[λ]υκῶ[ν] μὲν
5 ηγαγε[.]...]πποι[	ἠγάγε[θ'] ἵπποι[ς] ἴν τε καὶ ἄρμασι κολλητοῖσι.
ηδεοιενμεγαρο[	ἦ δέ οἱ ἐν μεγάρου[ς]
μα	
δητοχονστεφανο[	Δητοχον στεφανο[
τηνδεπολυκρει[	τὴν δὲ Πολυκρεῖ[ων]
ευαιχημηνηει[	Ευαίχημην, ἣ εἶδε[ι]
10 τηνδαραχαιρεσι[	τὴν δ' ἄρα Χαιρεσι[λαος]
ιασιδη	
ιασιδη[.]...]πποι[.]	Ἰασιδης [ἴ]πποι[ς] καὶ ἄρμασι κολλητοῖσι

1 No legendary figure is known, whether male or female, whose name begins with *Ἀρισταιχιμ*.

2 τὰς δ' αὖ: this appears to imply the mention in what preceded of another group of women, or possibly only one, who is referred to in l. 1, in some way related.

Βουτίδα: the form of patronymic derived from *Βούτης* is, in its best-known possessors, (*Ἔτεο*)-*βουτίδα*. *Βουτίδα* is upheld by 'Herodian' (ii 435, 15 L). If the middle syllable is to be presumed long in this verse, *Βουτίδα*, like *Ἀληγεῖδα* Callim. fr. 59, 5, may be supposed available. The 'sons of Boutes' seem to be *Πολυκῶων* and *Πολυκρεῶων* (ll. 4, 8). Neither name is known to Greek legend. But the second is here said to have had *Ευαίχημην* (l. 9) to wife and a person of this name is found in a piece of his antiquarian research related in detail by Pausanias: *πυθέσθαι δὲ σπουδῆι πάνυ ἐθελήσας οἴτινες παῖδες Πολυκῶων (sc. τῶι Λέλεγος) ἐγένοντο ἐκ Μεσσήνης, ἐπελεξάμην τὰς τε Ἅοῖας καλουμένας καὶ τὰ ἔπη τὰ Νανπᾶκτια, πρὸς δὲ αὐτοῖς ὅποσα Κινάθων καὶ Ἄσιος ἐγενεαλόγησαν. οὐ μὲν ἔς γε ταῦτα ἦν εἴσαν οὐδὲν πεποιημένον, ἀλλὰ Ὑλλου μὲν τοῦ Ἡρακλέους θυγατρὶ Εὐαίχημιν συνοικῆσαι Πολυκῶων αἰὼν Βούτου λεγούσας τὰς μεγάλας οἶδα Ἅοῖας, τὰ δὲ ἐς τὸν Μεσσήνης ἄνδρα . . . παρῆται εἴσι.* The identification of the *Euaichme* of Pausanias with the *Euaichme* of the verses is made inescapable by the relation to the son of Boutes, but I can offer no explanation of the discrepancy between the names attached to this man in the two places, since corruption of either text is obviously ruled out.

3 *Κήκος ποτι δῶμα*: I have put the singular on account of the resemblance to *Τυνδαρέου (-ω) ποτι δῶμα* G 4, 38, H 21, but the plural is in general commoner.

The mention of the house of Ceyx is further confirmation, if it were needed, of the identification of *Euaichme*, for it was here that *Hyllus* and the other children of *Heracles* were harboured after his death (e.g. *Diod.* iv 57).

5 seq. Cf. for the sequence E 2, 17 seq., N 10-12, for the formula 2481 fr. 5 (b) iii 36, 2503 15.

7 *Δητοχον*: a name unknown to Greek legend (unless one counts the only Greek but one before *Troy* wounded in the back, *Il.* xv 341 c. schol.). The variant is the name of a number of legendary persons, none the son of *Polycoon*.

στεφανο: as a proper name only late, presumably therefore the common noun.

9 εἶδε[ι] ἐκαίντο *φῶλα γυναικῶν* or the like; cf. *Od.* iii 282, *Ἀσπ.* 4 seq., 2503 10.

10 Paus. ix 20, 2 *Ταναγραῖοι δὲ οἰκιστὴν εἴσι Πόιμανδρον γενέσθαι λέγουσι Χαιρησίω παῖδα τοῦ Ἰακίου*. . . The mother of *Poemandrus* is named by *Plutarch (qu. Gr.* 37) *Stratonike*, so that *Στρατονίκη* may well have ended the line.

11 The error of the first-hand Ἰασιδ- for Ἰασιδ- has its parallel at 2486 3 (where it is the patronymic of *Amphion*).

For the formula cf. E 2, 17?, N 10, 2495 7.

2499. HESIOD, *Μεγάλαι Ἡοίαι*?

The attribution to Hesiod of the following scrap is extremely precarious. Schol. Pind. *Ol.* i 127b informs us that Hesiod and Epimenides agreed in giving thirteen as the number of Hippodameia's suitors killed by her father Oenomaus. Pausanias writes (vi 21, 10) ἀπέθανον δὲ ὑπὸ τοῦ Οἰνομάου κατὰ τὰ ἔπη τὰς μεγάλας Ἡοίας Ἀλκάθου δὲ Πορθάου, δεύτερος οὗτος ἐπὶ τῶν Μάρμακι, μετὰ δὲ Ἀλκάθου κτλ., listing sixteen names in all. Other lists not professing to be based on Hesiod, give fifteen, thirteen, and as few as six, names (Schol. Pind. *Ol.* i 127 c, d, e). All the lists (except the last, which looks to me like the tail-end of Pausanias') include Alcathous (distinguished as δὲ Πορθάου by Pausanias and the first of the others), only Pausanias has Marmax, for whom the first two of the others substitute *Μέρμης*, the third *Μέρμων*. If the suggested supplements of ll. 3 seq. and 7 are correct, there is a *prima facie* probability that the passage to which Pausanias refers may be recognized. But it would not be difficult to think of alternatives.

The writing is an upright, round uncial of medium size to be dated in the second century. Only one accent remains, I believe added by a different pen.

]θεινον[
]μενκ.[
].νοσνιο[
]αλκα[
5]ατρο[
]αζον[
]ρμαχ[
].τολιπ[

2 .[, the lower part of the left-hand stroke of α, or less probably λ arc of a circle 8],, an upright 3],, the right-hand

3 seq. Perhaps Πορθάουνοσ νιο[- and Ἀλκα[θο-.

5 π]ατρο[-.

6 σφ]αζον[τ-.

7 Among the possibilities consideration may be given to Μά]ρμαχ[. Since the name is always declined with κ in Pausanias (who alone has it), presumably Μάρμαχ' would have to be postulated.

8 πτολιπ[ορθ- acceptable, but]τρο λιπ[and other possibilities not ruled out.

X 2500. HESIOD, *Μελαμποδία*?

A narrow and variously damaged strip from a roll containing the right-hand parts of verses that can be certainly assigned to Hesiod, but not except very tentatively to a specific work. For reasons for suggesting the *Μελαμποδία* see on ll. 2, 9, 14.

The writing is a medium-sized example of the common angular type and may be ascribed to the early third century. As far as I can tell, the two or three accents are from the same pen as the text.

].ησ[[ύ]]πο.[
]κιδακαλλι.[
].ικλησικ[
]οσαν[.]κτο[
5]νυκτιμο.[
]ριγεινατο[
]μ.[.]φ[
]νι.[.]κ[
]χυν'ο,περι..[
10]..ν.τοπ...[
]..[]..κ[]..ν[]...[
]...τ..[]φ[
 ^v
]ντρε.οδο.η[
].,ιαφ..ω.[
15]μα[]εκλυ[
].ολ[]νι.[
]φιλ[.]τητι[
].ει[.]νι.[
]ιμασα[
20]ν[]'αριστ[
]οὐκάτ[.]μη[
]ενδεξιοσο[

The surface is rubbed in places so that the ink has disappeared or survives only in scattered marks. There are also brown stains, but these do not generally affect the decipherment

1],, on the line the end of a stroke descending from left Above ν traces on the underlayer, the original surface having flaked off .[, γ or the left-hand parts of π 2 .[, γ or the left-hand parts of π 3],, a dot level with the top of the letters 5 .[, *prima facie* γ, but not at the level expected 7 .[, the tip of a stroke, level with the top of the letters],, elements of a slightly forward-sloping stroke descending well below the line 8 .[, an upright, followed by a dot level with the top of the letters; perhaps two letters represented],, scattered traces on the underlayer 9 The stop is inordinately elevated Between ο and π a dot below the line, I am uncertain, whether ink; ο[.]π might be more correct ..[, the upper part of an upright with a trace to right of its top, followed by a dot well below the line 10],, the right-hand arc of a circle, followed by two traces well off the line, by their position (but nothing else) suggesting ο Of

ν only the fork, but not, I think, χ. After this a dot level with the top of the letters and a blank space. After τ a convex stroke off the line, followed by elements of an upright descending below the line, and this by what now looks like γ, but smaller than the normal and on a lower level. 11 Before κ scattered traces. The last letter but one had an upright descending below the line and turning out to left. Before ν the upper part of an upright, followed by a small convex stroke well off the line. . . ., a dot near the line, a sinuous stroke, a dot level with the top of the letters; perhaps only two letters represented. 13 Of ν, which is abnormally elevated, only the right-hand parts; perhaps η should be preferred. ε so damaged that c might be read. After it an upright, descending below the line, with traces to its right at the top (and middle?). Before η, of which only the upper left-hand half, the feet of two uprights on the line. 14],, the left-hand parts of a triangular letter. Between φ and ω a high dot and the lower end on the line of a stroke descending from left.], a dot on the line. 16],, a dot at about mid-letter.],, a trace of a horizontal stroke on the line. 18],, faint traces suggesting the top of a circle. Before ν a dot at mid-letter, after ν dots in the positions of the left-hand end of the bar and the bottom of the stalk of τ. 19 Of μ only the uprights, of α only the apex. 20 Above the right-hand side of the gap between ν and α, apparently in the hand of the text, ink which I cannot interpret. It resembles a small arabic 2 with an extra tail in the angle, 2. 22 Of ε only the right-hand end of the cross-stroke.

1 Perhaps *ὑπό* changed to *ἀπό*, but α cannot be verified and *ἐποπ[* or *ἐπ' ὄπ[* is theoretically possible, if not particularly likely. (If], ηc represented a dative, τῶι δ' ἐπ' ὄπικθεν Hes. fr. 166 Rz.2 would be formally comparable with one of these alternatives.)

2 *Χαλκίδα καλλιγύναικα* or these words in another case occurred in Book iii of Hesiod's *Μελαμποδία* (Hes. fr. 167 Rz.2). There is no certainty that they are to be recognized here. *Φωκίδα* is a possible alternative for the first and, as will be seen below (l. 14), a mention of Phocis would seem not to be out of place. *καλλιπάρηον* is an equally good interpretation of the evidence in place of the second. But there are other indications, though they are very slight, consistent with that poem's being the source of these verses. See notes on ll. 9 and 14.

3 *ἐπίκλησιν κ[αλε-*

4 I should choose]οc ἄν[α]κτος, in spite of the neglect of the digamma (already found in the *Iliad*) and the appearance of νυκτί in the next verse.

5 I suppose]ογ[-. If]ογ[, with the second upright of ν entirely obliterated, it must be remarked that the approved form for Hesiod is]ογν-, not]ογν-, though]ογν- is found once in Homer in the derivative]ογνῶν.

9 In view of the possibility that the *Μελαμποδία* is the source of these verses, and of the facts referred to in the note on l. 14 below, it may be allowable to record the following very speculative remarks. If]ογν represents (πόδας) ταχύν, (of Achilles at H 50), there is a famous runner, Iphichlus, who, as well as his father, Phylacus, is known to have had a place in the story of Melampus and appears with his father in a quotation from the *Μελαμποδία* (perhaps Book ii, Hes. fr. 166 Rz.2).

13 *ρόδοπη[χν-* seems acceptable, but I cannot profess to verify it.

14 The next verse makes *δία Φιλων[* certain. Philonis, as we learn on the authority of Phercydes (sch. Hom. *Od.* xix 432), was a daughter of Deion (in other places called Deioneus), king of Phocis. She is not mentioned in Apollodorus' list of Deion's children (*Bibl.* i 9, 4), but it is to be inferred from it that she was the aunt of Iphichlus.

15 This represents Hes. fr. 111 Rz.2 ἢ τέκεν Αὐτόλυκόν τε Φιλάμμονά τε κλυτὸν ἀδδῆν. Philonis bore Autolycus to Hermes, Philammon to Apollo (Phercydes ap. schol. Hom. l.c.). *Ἀπόλλωνι* is recognizable at the end of the next line, which may well have contained a parallel reference to the role of Hermes in its lost part.

17 φιλ[δ]τητι.

2501. HESIOD, *Catalogue?*

The general character of the following remnants of hexameters does not seem in doubt. The names are for the most part those of descendants of Melampus, and though

female names, perhaps as a result of the state of preservation of the manuscript, are noticeably rare, there is no reason to suppose that this piece does not represent a section of Hesiod's *Κατάλογος γυναικῶν*. But it may be added that not enough is known of the *Μελαμποδία* (which has been conjectured to be the source of some parts of the *Iliad* and *Odyssey* thought to be 'late') to rule it out as their origin.

The poetic text is written, on the back of a document, in a decent small hand without lection signs. I strongly suspect that the copyist is the same as the writer of I, which is also on the back of a document, and that the two pieces formed part of the same manuscript. The document is ascribed by implication to the third century. I should have guessed that the literary text might have fallen within the second.

	.]. []μεγ. .θ[		.]. [ ]μεγ. .θ[
	]ν[.]. []πηρατο[ ]	]ν[]α. [έ]πήρατο[]	
	.]. []οιρανονῖεαε[]	.]. []οιρανον νίεας έ[θλοός	
	]θ[]ιακαιαντιφατη[ ]	]θ[]ια και Αντιφάτη[]	
5	.]. αν[]ηηπρονοηνητεκ[]	.]. αν[]ηη Προνόηη τεκ[]	
	.]. .ρα[]θε[]κλυμενοςγε[]	.]. .ρα[]θε[ο]κλύμενος γε[]	
	]ευχ[]η[. . .] πολυιδοςαμ[ ]	]ευχ[]η[. . .] η Πολύιδος άμ[ύμων	
	.]. []υπ[ί]λιο[. . .] γεμ[. . .]	]η[]η[. . .] "Πλω[ν] ηγεμ[ό]ε[ισσαν	
	]γαμεμνονικαιμ[]	Άγαμέμνονι και Μ[ενελάωι	
10	]καλλικφυρουαρ[ ]	]ε καλλικφύρου Άρ[γειώνης	
	]ραπερικλυμενω[ ]	]ρα Περικλυμένω[ι	
	.]. []αθωναπομηδ[]	.]. []τα θεών άπο μήδ[εα είδώς	
	]αμεμν[. . .] αιμ[]	Άγ[αμέμνο[ν.] και Μ[ενελα-	
	]σι. αμε[. . .] ε. οθει[ ]	]αιν άμ' ε[. . .] πετο θε[ι	
15	.]. []ουρη. κ. . . ου[]	.]. []κ[ού]ρη. κ. . . ουκ[]	
	.]. οίληαμεγαθυ[]	.]. . . Οίληα μεγαθύμ[ον	
	.]. []ο. ιδαιωνιανακτ[]	.]. []Ποσειδάωνι άνακτ[ι	
	]ν[]ολεωνηγητορ[ ]	]ν[]πολέων ηγήτορ[α λαών	
	]α[]ιφιλο. μακαρ[ ]	]α[]ι φίλον μακάρ[εcci θεοίσι	

The left-hand remains are attached to the right-hand by strips of the horizontal layers from which the vertical layers have disappeared

1 Between γ and θ perhaps the lower part of the loop of α and the base of c. 2], ν seems possible. 3],, apparently a stroke, level with the tops of the letters, curving slightly downwards from left to right, but perhaps two letters represented, e.g. γ or τ followed by ο or ρ. ε would be taken for ι with a short transverse stroke through the middle; if this decipherment is accepted, νιαε[must be substituted in the right-hand transcript. 4],, unverifiable. 5 Before αν a thick upright, after αν the left-hand end of a stroke against the top of the right-hand upright of ν;]μαν[acceptable. 6],, if two letters, αc likeliest, but ο is suggested only by the position of the

traces off the line, and ι has an unusual projection to right of its tip. . . . the lower part of an upright forking at the top; ν not suggested. 12] . . . on the underlayer, a trace suggesting the right-hand angle of ζ , level with the tops of the letters, perhaps followed by a part of the loop and the top of a. 15] . . . the base of a circle. After η prima facie ι , but the surface has been eaten off to right and the spacing suggests ν . Between κ and \omicron the fibres are broken and displaced and I cannot combine the dispersed traces. 16] . . . a horizontal stroke, thickened at the left-hand end, level with the tops of the letters, followed by what looks like the left-hand half of η ; the first sign is on the edge of a gap and may represent two letters, the second may be compared with the similar sign in l. 3, where it is taken as ϵ or cancelled ι . There is a tail of ink emerging from the lower left-hand side of \omicron and a dot against its top, neither accounted for. 17] . . . traces compatible with ϵ , followed by an upright] \omicron . . . these traces are ink that has soaked through on the underlayer; the second would be taken for the left-hand part of κ . 18] . . . the left-hand arc of a circle? 19] . . . c or ϵ or, possibly, θ suggested] . . . if one letter, η , but two may be represented

The majority of the proper names, and perhaps some that are not immediately obvious, are those of descendants of Melampus. There is a good deal of discrepancy between the pedigrees of this family recorded by ancient authors and not much help is to be got from them in determining what is lost in this text.

2 seqq. *Κοίρανος* was the grandson (Paus. i 43, 5) or great-grandson (Pherecydes *ap. schol. T Il.* xiii 663) of Melampus. We are not informed of any brothers, though l. 3 looks as if χ *καὶ Κοίρανον, υἱέας ἐχθλοῦς*, should be understood (cf. e.g. Hes. fr. 86 Rz.²), nor of any sister or of the name of his mother, though I should guess l. 2 to contain a mention of a woman, *-αν ἐπήρατον εἶδος ἔχουσαν* (cf. e.g. F 4, 39, *Θεογ.* 908).

4 seq. *Ἀντιφάτης* appears as a son of Melampus in the genealogy of Theoclymenus set out in *Od.* xv 225 seqq. and likewise in Diodorus iv 68, 5 and *schol. Eur. Phoen.* 173. In these places he is the father of Oikles (Diodorus says, by Zeuxippe). In the *Odyssey* passage he is given a brother, *Μάντιος*, and this name appears as that of a son of Melampus also in Pherecydes (l.c.) and in Paus. vi 17, 6 (who makes him, not Antiphates, father of Oikles). Two further names, perhaps representing only one person, are found, in Diodorus (l.c.) *Βίας*, in Pausanias (i 43, 5) and elsewhere (e.g. *Bibl.* i 9, 13, 1) *Ἄβας*, as sons of Melampus.

Daughters of Melampus are recorded only by Diodorus (l.c.), who gives the names *Μαντώ* and *Προνόη*. *Μαντῆ* is a possible interpretation of the ink at the beginning of l. 5 and she, more probably than *Μάντιος*, if either, may be supposed to occur alongside of *Προνόην*.

5 If]οιρα[is to be read, *Κ]οιρα[ν* may be thought of, but the decipherment is uncertain and there are other possibilities.

In the Homeric pedigree (*Od.* l.c.) *Θεοκλύμενος* is the son of *Πολυφείδης*, grandson of Melampus. He appears to be the cousin of *Κοίρανος* (*Od.* l.c. *Μελάμπους-Μάντιος* - { *Πολυφείδης-Θεοκλύμενος*

Pherecydes l.c. " " *Κλείτος-Κοίρανος*)

7 *Πολύδης* was the son of *Κοίρανος* (Pind. *Ol.* xiii 75, Paus. l.c., Pherecydes l.c., *al.*) and father of Euchenor (*Il.* xiii 663, *al.*). Whether or not the name of Euchenor is to be recognized in the letters preserved at the beginning of the verse, the references to the Trojan story in the following lines make it reasonably certain that the Homeric account of Euchenor's choice (*Il.* l.c.) has some relevance here.

10 *καλλιφύρου Ἀργειώνης*, i.e. Helen, as at 2481 fr. 5 (a) i 14, cf. 2489 6 c. not.

11 No person named *Περικλύμενος*—I assume that the possibility *περὶ Κλυμέναι* may be disregarded—occurs among the descendants of Melampus. Periclymenus, the eldest son of Neleus, may be supposed to have come into contact with Melampus in Pylos (for a possible occasion see e.g. *Bibl.* i 9, 12) or with Amphiaraus, his great-grandson, in the *Argo*. Periclymenus, the son of Poseidon, was about to kill Amphiaraus, when he was swallowed by the earth. I cannot guess what either would be doing here. The suspicion must arise that *Περικ* is a mere error and *Θεο-* again intended.

12 *θεῶν* . . . *εἰδώς* as at *Od.* vi 12.

13 seq. I suppose *Ἀγαμέμνονι καὶ Μενέλαοι* . . .]ων ἄμ' εἶπετο οἱ ἔσπετο.

16 If the \omicron of *'Οἰκλῆα* is meant to be cancelled, so that *'Ιλῆα* is to be read, there is no doubt about the person meant, Ileus or Oileus can only be the father of the Locrian Ajax. But I cannot find that

this person has any relevance to the house of Melampus and strongly suspect that *'Οἰκλῆα* is meant, he being undisputedly the grandson of Melampus (see 4 seq. n. above).

'Οἰκλῆα μεγάλθυμον Od. xv 243.

17 seqq. evidently contain the statement that some woman mated with Poseidon bore a son. For the formulae cf. e.g. 2481 fr. 5 (a) i 27-28, where they occur in reverse order. Separately they recur in many places.

I can make no guess at the persons alluded to. Amphiaraus is obviously not eligible.

2502. HESIOD, Catalogue?

The general similarity of what remains of the following verses to parts of the *Catalogue* is obvious, but as I have remarked elsewhere, there seems to have been a body of such writing, not all of it having the *Catalogue* as its source or Hesiod as its putative author.

The contents are part of a pedigree. From l. 3 onwards enough can be seen or reasonably conjectured to make the hypothesis, that it concerns a daughter of Pelops, not absurd. But I can see no relation between what precedes l. 3 and such a context or, indeed, any recorded story.

The writing is a good, medium-sized uncial of early date. It may be compared with P. Yale 1273 (Pl. iii Merkelbach) and P. Ryl. 54. I suppose it to be assignable to the first century.

].ατ.ρη...[.]...τοσ
].φυλιονα...εκορυςτον
].σκουραστεκεδιαγνυαικω
].ηγκαιαστυδαμειαν
5].[...]ωσαντογυναικας
].[...]σετακοιτω
].μηστωραταλαντο.
].ηικν[...]...ε...
].νελο[]...κτο
10].[]...[]...
].ηε...[]
].ετελληραεθλο[]
].κολλη[]...ci
].ω[]...[]
15].[]

The surface is in many places frayed out and distorted and the description of the traces will often rest on illusion.

1]ατ: of α only the feet, but no other short vowel available; of τ only the upright After τ ο looks likeliest, but ε may not be ruled out After η a horizontal stroke on the line, as of δ; the start of a stroke rising gently to right, resembling the turn-up of some ε and c; the serif to left of a lost stroke], a trace on the line], the upper part of an upright 2], a dot off the line, not quite median Of α only elements of the left-hand stroke. After it a short horizontal stroke on a single fibre, followed by a dot, level with the top of the letters, having below it slightly to right the end of a horizontal stroke on the line 4], perhaps ι or the right-hand side of ν 6],],, the first traces are compatible with πo; I cannot tell whether those before c are compatible with η or, if they were, whether there would be room for ι 7 Whether oc or ov not determinable, the ends of this and the following lines being scoured off 8], the top of a tall upright; if φ, no whole letter missing after it], the lower end of a stroke descending from left On either side of ε scattered dots 14], a median trace on a single fibre, compatible with the right-hand arc of ο], the lower part and tip of a slightly concave stroke rising to right; between it and the preceding ο remains of a heavy low dot, perhaps casual], and], uprights 15 Or two letters,], ο[

2 I can make no useful contribution to the elucidation of this verse. φυλιον and κορυστον might in theory be adjectives or parts of adjectives, but I see no probability that they are so, and, if they are proper names, they are unrecorded and have between them a word, which would be expected to be nothing but ἡδέ, but cannot be so read.

3 ἐν μεγάροις suggested by common form.

διὰ γυναικῶν see next n.

4 Ἀστυδάμειαν: among other legendary women with this name one is the daughter of Pelops. It is implied by schol. Thuc. 1 9 that this person was the wife of Sthenelus—the actual statement is that she was the mother of Eurystheus and sister of Atreus—and though there is a good deal of disagreement about the name of the wife of Sthenelus (Νικίππη Bibl. ii 4, 5, 5 and Hesiod ap. schol. T Hom. II. xix 116; Ἀμφιβία schol. T ibid. and Pherecydes ap. schol. A ibid.; Ἀστυδάμειαν schol. T ibid.; to mention only other daughters of Pelops), and though Hesiod is in one place (schol. A ibid.) said to have called her Antibia, daughter not of Pelops but of Amphidamas, yet there is ample justification for supposing that the parents of Eurystheus were ordinarily considered to be Sthenelus and a daughter of Pelops.

I do not think there will be much dispute about the probability of the supplements I have suggested in l. 9 and l. 11 (of which the implication is a mention of, or at least a reference to, Eurystheus). If they are adopted, it will follow that διὰ γυναικῶν is to be interpreted as meaning Pelops' wife, Hippodameia, and that l. 4 is to be completed by the insertion of other names of her daughters by Pelops.

5 ἐε]δ[ν]ώσαντο looks likely, but too little of δ survives for it to be verifiable.

6 This seems no place for a future. I think the common ποιήσατ' must have been intended. But I cannot verify η, and in theory],],. cε τ' ἀκοιτω is an alternative.

The two verses may have said: Many wooed them and Sthenelus took to wife—whichever it was.

7 θεόφω μῆστορ ἀτάλαντος (and the accusative) Homeric.

9 Cθε]νέλοι[ο ἀν]ακτος.

11 βίη() 'Ηρακλ]ηείη[()].

12 ἐπ]έτελλεν ἀέθλο[υς cf. χαλεποὺς ἐπέτελλετ' ἀέθλους Od. xi 622, Ἀσπ. 94 (both with reference to Heracles).

13 Presumably ἄρμασι] κολλη]τοί]α, in which case this may be the first verse of a new section relating to a second of the women mentioned in l. 4. (For statements about the husbands of the daughters of Pelops see e.g. Bibl. ii 4, 5, 2 seqq.)

2503. HESIOD, Catalogue?

The following fragment preserves what it is natural to take for a piece of genealogical narrative similar to others known to have stood in Hesiod's *Catalogue* and exhibiting many of the fixed formulae in which such genealogies are couched. It may come from that source. But there are other works, both by Hesiod and by other

authors, which it might be impossible, certainly in a fragmentary state, to distinguish from the *Catalogue*, and it is probably significant that the details found here do not seem to have made their way into the *Bibliotheca* of Apollodorus or any other historical or antiquarian writing.

The straightforward interpretation of what can be read or reasonably guessed to have stood in the text seems to be: Ll. 1-4 X (a person who lived in a part of Asia Minor watered by the Hermus?) treated Y (Dardanus himself?) like a son. Ll. 5-10 Dardanus married the daughter of Broteas (who, if the son of Tantalus is meant, presumably lived in a part of Asia Minor watered by the Hermus, i.e. in the region east of Smyrna) for her beauty. Ll. 11-13 She bore him Pandion and a lovely daughter, ll. 14-16 whom the doughty Z took in marriage. But I cannot say that I see exactly how all the necessary links are to be supplied between the parts.

The poetic text was written on the front of a roll, of which the back was used for a document apparently consisting of dated entries. Nearly everything of this but beginnings of lines, τ, ἰβ, ἰγ, ἰδ, is lost. The verses are in a hand with a strong general resemblance to that (or those) of 2209 (Callimachus). In fact, though there is a consistent difference in the way some of the letters, for example ε, are made, and, again, there is no occurrence of the angular α, I am not sure that it should not be attributed to the same copyist. At any rate, it is of about the same date.

].ο.[].....[
 1. []λεωνωκέιθ' εονυ. []
]ρ. φορονασηεδος []
]οβοτουεέρμονπάρα. []
 5]δανοςηγετ' ευσαις []
]. βροτσαοδαίφρονος []
]οτ[]ρωνκαλλιπλοκαμ []
]. ηεντακαιππωνξαι []
]ντεβοωναγελασκαυα []
 10]ένεκ' άρει. ειεκαιντο []
]οπαιδαομονλεχοσει []
]πανδιον' εννηλοιδ. []
]ιδουηνελικωπιδακαλ []
]. .δοσερηρ[]σταθανατ []
 15]. ιντεκαιαρμας []
]. λιηβαλερην []
]. ητριον []
]. αυ []
]. ον []
 20]. κ. []

].ο.[].....[
 1. []λεων ωκέι θ' εδν υίον []
 πυ]ροφόρον Ἀσίης εδος []
]οβότους Ἐρμον πάρα. []
]ρδανος ἡγετ' εὐς παις []
]. βροτέας δαίφρονος []
]οτ[]ρων καλλιπλοκαμ []
]μήεντα καὶ ἵππων ξανθὰ κάρηνα []
]ν τε βοῶν ἀγέλας καὶ πώ[ε]α μῆλων []
]εἶνεκ' ἄρ' εἶδει ἐκαίνυτο [] φύλα γυναικῶν. []
 ἦ οἱ γείνατ]ο παῖδας ὁμὸν λέχος εἰς ἀναβάσα []
]Πανδίων' ἐν ὑψηλοῖσι δό[μοι]σι []
 α]ιδόην ἐλικώπιδα καλ[λι]πάρηον []
]ἦ εἶδος ἐρήρ[ε]στ' ἀθανάτ[η]σι []
 ἵπποι]σιν τε καὶ ἄρμασι] κολλητοῖσι []
 εἰ]μ]μελίης θαλερῆν []
]. ητριον []
]. αυ []
]. κον []
]. κ. []

1], the lower part of an upright with a stroke going to left at its top; perhaps two letters, ϵ Of ϕ only the base; perhaps θ . After it the foot of an upright]...], the bases of five or more letters, of which the penultimate may be σ or θ 2], a trace on a single fibre, level with the top of the letters 4], traces compatible with the upper end of the right-hand stroke and the tip of the left-hand bottom angle of δ 5 Of ρ only the extreme lower end 6]...], an upright, perhaps followed by the upper part of a circle, of which the lower part has been rubbed off; if σ , larger than usual 7], only the right-hand arc; I am not sure that ω might not be an alternative possibility 14] η is not verifiable 17], apparently the upper end of a stroke descending to right 18], an upright with a trace to left at the foot 19], only the right-hand tips of the upper and lower arms 20], I believe λ , but cannot rule out δ

2 A locution of a common type. Verbally nearest to what is found here is *Od.* xvii 111 $\epsilon\delta\upsilon\kappa\epsilon\omega\varsigma$ $\epsilon\phi\acute{\iota}\lambda\epsilon\iota$ $\acute{\omega}\sigma\epsilon\acute{\iota}$ $\tau\epsilon$ $\pi\alpha\tau\acute{\eta}\rho$ $\epsilon\delta\acute{\nu}$ $\nu\acute{\iota}\acute{\omicron}\nu$, which suggests the possibility—I cannot verify it—of] ϕ [ι] $\lambda\acute{\epsilon}\omega\upsilon\varsigma$, in which case the principal verb might be of the same kind as in $\acute{\iota}\sigma\omicron\nu$ $\delta\acute{\epsilon}$ $\theta\upsilon\gamma\alpha\tau\acute{\rho}\alpha\upsilon\varsigma$ $\eta\varsigma\iota\nu$ $\acute{\epsilon}\tau\acute{\iota}\mu\alpha$ *M* 1, 7 or $\acute{\omicron}$ $\delta\acute{\epsilon}$ $\mu\upsilon\upsilon$ $\tau\acute{\iota}\epsilon\nu$ $\acute{\iota}\sigma\alpha$ $\tau\acute{\epsilon}\kappa\epsilon\kappa\epsilon\iota$ *Il.* xiii 176.

3] π] $\rho\phi\acute{o}\rho\omicron\nu$ cf. *Acida* $\pi\upsilon\rho\phi\acute{o}\rho\omicron\nu$ Choeril. Sam. fr. 3.

Acids $\acute{\epsilon}\delta\omicron\varsigma$ cf. Aesch. *P.V.* 412. (These two examples, along with *'Ithakes* $\acute{\epsilon}\delta\omicron\varsigma$ *Od.* xiii 344, seem to me to be distinguishable from such as *Makaras* $\acute{\epsilon}\delta\omicron\varsigma$, on the one hand, and *'Olympon* $\acute{\epsilon}\delta\omicron\varsigma$, on the other, from which LSJ does not separate them.)

4] μ] $\lambda\omicron\beta\acute{o}\tau\omicron\upsilon\varsigma$ cf. Aesch. *Suppl.* 548 *Acidos* $\delta\iota'$ $\alpha\acute{\iota}\alpha\varsigma$ $\mu\eta\lambda\omicron\beta\acute{o}\tau\omicron\upsilon$ $\Phi\rho\upsilon\gamma\acute{\iota}\alpha\varsigma$ $\delta\iota\alpha\mu\acute{\iota}\pi\acute{\alpha}\xi$.

Ermion... δ] $\nu\eta\eta\epsilon\upsilon\tau\alpha$ suggested by *Il.* xx 392, *Hom. vit. Herodot.* 105, as well as by common form.

5] ρ δ $\alpha\nu\omicron\varsigma$: since *'Iardanos*, the husband (or master) of Omphale, hardly seems worth considering, the only name I can suggest is *Dardanos*. A genealogical tree, apparently more or less agreeing with what was already known about this figure, is partly preserved in *M* 3. What is found here is very different. I have been able to find no legend in which *Dardanos*, *Brotias*, and *Pandion* have any relation to one another.

$\epsilon\delta\upsilon\varsigma$ $\pi\alpha\iota\varsigma$: according to Homer Dardanus was the child of Zeus and a mortal woman, elsewhere his mother is said to be Electra, a daughter of Atlas, or Electryone. What is expected at the end of the verse is the father's name. The mother's might take its place, if the father's followed. I do not know whether it is likely to have been found by itself (though in the cases of Alcmena and Thetis it is).

6 *Brotias*: son of Tantalus (schol. Eur. *Or.* 5), father (as an alternative to Thyestes) of a Tantalus said to be Clytemnestra's first husband (Paus. ii 22). We hear of no daughter, if one is implied by $\eta\gamma\epsilon\tau'$ in l. 5, which is not quite certain.

7 If] ρ is rightly read, presumably] $\sigma\tau\acute{\epsilon}\rho\omega\nu$; if] ω ,] $\omega\tau\acute{\eta}\rho\omega\nu$. I cannot make] α of it.

8 I suppose $\chi\rho\upsilon\sigma\acute{\omicron}\nu$ $\tau\epsilon$] $\mu\eta\eta\epsilon\upsilon\tau\alpha$ cf. *Od.* xi 327; χ . $\tau\mu\eta\eta\epsilon\upsilon\tau\alpha$ *Il.* xviii 425. The end of the verse after *Il.* ix 407.

9 $\pi\acute{\omega}\epsilon\alpha$ $\mu\eta\lambda\omega\nu$ *Erg.* 786 (and $\pi\acute{\omega}\epsilon\alpha$ $\mu\eta\lambda\omega\nu$ *Od.* iv 413) but $\pi\acute{\omega}\epsilon\alpha$ $\omicron\acute{\iota}\omega\nu$ *Il.* xi 677, *Od.* xiv 100.

In the context there is a temptation to see $\acute{\epsilon}\delta\upsilon\alpha$ in these two lines but the scale of the objects seems excessively large.

10 'Because she surpassed in beauty'. The grammarians condemn this use of $\acute{\epsilon}\nu\epsilon\kappa\alpha$ for $\omicron\acute{\iota}\nu\epsilon\kappa\alpha$ (see Pfeiffer's note at Call. fr. 1, 3), and I find no other instance in the *paradosis* of Hesiod (who has about a dozen of $\omicron\acute{\iota}\nu\epsilon\kappa\alpha$).

The locution may have stood at 2495 fr. 11, 2, 2498 9; a more elaborate form at *Asc.* 4 seq. η $\rho\alpha$ $\gamma\upsilon\nu\alpha\iota\kappa\acute{\omega}\nu$ $\phi\acute{\upsilon}\lambda\omicron\nu$ $\acute{\epsilon}\kappa\alpha\iota\nu\tau\omicron$ $\theta\eta\lambda\upsilon\tau\epsilon\rho\acute{\alpha}\omega\nu$ $\acute{\epsilon}\acute{\iota}\delta\epsilon\iota$ $\tau\epsilon$ $\mu\epsilon\gamma\acute{\epsilon}\theta\epsilon\iota$ $\tau\epsilon$. Cf. also $\kappa\acute{\alpha}\lambda\lambda\epsilon\iota$ $\acute{\epsilon}\nu\kappa\omega\nu$ $\phi\acute{\upsilon}\lambda\alpha$ $\gamma\upsilon\nu\alpha\iota\kappa\acute{\omega}\nu$ *Il.* ix 130.

11 The same verse may have occurred at *N* 12] $\alpha\varsigma$ $\acute{\omicron}\mu\acute{\omicron}\nu$ $\lambda\acute{\epsilon}\chi\omicron\varsigma$ $\acute{\epsilon}\iota\kappa\alpha\nu\alpha\beta\acute{\iota}$. For other examples of the same or a similar formula cf. 2487 fr. 1 i 21, 2481 fr. 5 (b) ii 28, iii 8 and possibly 5 (a) i 1.

12 I can make nothing of the appearance of Pandion in this context. It may be worth while remarking (i) that Dardanus had a son named Erichthonius and that the father of the Attic king Pandion was named Erichthonius, but they are different persons and there is not, in any case, room for the insertion of a name in addition to that of the mother of Pandion; (ii) that Phineus had a son named Pandion by his first wife and married as his second wife Ideaea, daughter of Dardanus (*Bibl.* iii 15, 3).

$\acute{\epsilon}\nu$ $\acute{\upsilon}\phi\eta\lambda\omicron\iota\varsigma$ $\delta\acute{\omicron}\mu\omicron\iota\omega\nu$ 2487 fr. 1 i 4.

13 seq. From $\pi\alpha\acute{\iota}\delta\alpha\varsigma$ in l. 11 it must be inferred that the woman here described was a sister of Pandion.

13 $\acute{\epsilon}\lambda\kappa\acute{\omega}\sigma\acute{\iota}\delta\alpha$ $\kappa\alpha\lambda\lambda\acute{\iota}\pi\acute{\alpha}\rho\eta\omicron\nu$ *Thes.* 298.

14 η $\acute{\alpha}\theta\alpha\nu\acute{\alpha}\tau\eta\varsigma$ cf. 2481 fr. 5 i 10 (and perhaps 4), 2481 fr. 3+4, 12 (?).

15 This formula seems to be employed in two forms: (a) $\acute{\iota}\pi\pi\omicron\iota\kappa\alpha\iota$ $\acute{\alpha}\rho\mu\alpha\iota$ $\kappa\omicron\lambda\lambda\eta\tau\omicron\iota\kappa\alpha\iota$ *N* 10, *E* 2, 17 (where I cannot from the facsimile make $\kappa\omicron\lambda\lambda\eta\tau\omicron\iota\kappa\alpha\iota$ out of what is preserved in P. Yale), 2498 11 (?), 2495 fr. 16, 7 (?). This is the Homeric form. (b) $\acute{\iota}\pi\pi\omicron\iota\kappa\acute{\iota}\nu$ $\tau\epsilon$ $\kappa\alpha\iota$ $\acute{\alpha}\rho\mu\alpha\iota$ $\kappa\omicron\lambda\lambda\eta\tau\omicron\iota\kappa\alpha\iota$ 2481 fr. 5 (b) iii 36, 2495 5, both times preceded by $\eta\gamma\acute{\alpha}\gamma\epsilon\theta'$, so that it may well be a variation of the more usual form adopted to suit this word. If it were possible to be sure of $\eta\gamma\acute{\alpha}\gamma\epsilon\theta'$ here, its effect would be to rule out $\theta\alpha\lambda\epsilon\rho\eta\nu$ $\pi\omicron\upsilon\eta\varsigma\alpha\tau'$ $\acute{\alpha}\kappa\omicron\iota\tau\iota\nu$ and to recommend $\theta\alpha\lambda\epsilon\rho\eta\nu$ $\kappa\epsilon\kappa\lambda\acute{\eta}\sigma\theta\alpha\iota$ $\acute{\alpha}\kappa\omicron\iota\tau\iota\nu$ for the end of l. 16.

16 The following consideration makes it questionable whether the foregoing hypotheses are to be accepted. They imply the supplying of a proper name of trochaic scansion at the beginning of this line of such a length that it with $\acute{\epsilon}\upsilon\mu\mu\epsilon\lambda$ fills the equivalent space to $\eta\gamma\alpha\gamma\epsilon\theta\iota\pi\omicron\iota\kappa\iota\nu\tau$, i.e. of eight or nine letters. No doubt such names occur, but the initial probability, that a trochaic name will more often resemble *Kynos* (*Asc.* 368), *Phellos* (Hes. fr. 46 Rz.²), *Phokos* (2495 fr. 16 ii 8), makes it a more satisfactory hypothesis to suppose — — — υ $\epsilon\nu\mu$ missing at the beginning and no more than $\upsilon\upsilon$ — υ , say, $\theta\acute{\epsilon}\tau'$ $\acute{\alpha}\kappa\omicron\iota\tau\iota\nu$, at the end, and this in turn entails the rejection of $\eta\gamma\acute{\alpha}\gamma\epsilon\theta'$ in l. 15.

2504. HESIOD, Catalogue

A scrap from a roll containing parts of the same verses as H. It is written in a stocky hand to be assigned to the early second century.

H 90-93

<p>].σβροτε[]τατριχος[]νιτριτω[]. . . . [</p>	<p>τρύχεςκεν δὲ μέν]ος βρότε[ον μινύθεσκε δὲ καρπός ᾠρη ἐν εἰαρώηι, ὅτε] τ' ἄτριχος [οὔρεσι τίκτει ἐν κευθμῶ]νι τρίτω[ι ἔτει τρία τέκνα]. . . . [</p>
--	--

4 I cannot equate with H 93. The second letter is represented by the upper right-hand arc of a circle, the third by the upper part of an upright, the fourth perhaps by the upper left-hand arc of a circle

2505. HESIOD, Catalogue?

A scrap of a roll, containing, where intelligible, elements resembling those found in Hesiodic pedigrees.

The writing is a smallish rounded uncial, not, I think, of early date, possibly even of the fourth century. The mysterious figure in l. 3 may be due to a second hand. There are no other additions to the original text.

<p>]. [. . . .]. ληης. [. . . .]π. ωρθι. [. . . .]υγετομει [. . . . 5]ηνωπιεθε[. . . .]μεγαροισθεο[. . . .</p>	<p>. . . .]. [. . . .]. ληης. [. . . .]π. ωρθι. [. . . .]υγετομει [. . . . 5]ηνωπιεθε[. . . .]μεγαροισθεο[. . . .</p>
---	---

The upper part rubbed

1 Two dots on the line; perhaps two letters 2], the base of a small circle off the line; presumably ο .[, a headless upright Above the last three letters traces of interlinear ink
3 After π a large heavy sign, resembling no letter, consisting of a sinuous upright descending below the line and a slightly convex upright parallel to it on its right 4 .[, an angle, open to right, on the line. There is room for a small or narrow letter between this and ε 5], the base of a circle off the line, ligatured to η

4 The context makes τηλ]ύγετος likely.

6 ἡ δέ οἱ ἐν με]γάρους θεοείκελα γείνατο τέκνα E 2, 18.

EPIMETRUM

PSI 1383 is part of a leaf of a parchment codex containing on either side the remains of eighteen hexameters. It was observed by Merkelbach that P. Yale 1273, which he was the first to publish, contains in ll. 12 seqq. parts of the same verses as PSI 1383B, ll. 1-16. It has not, so far as I know, been observed that P. Yale 1273 contains in ll. 1-4 parts of the same verses as PSI 1383A, ll. 15-18. The text formed by the combination of these may be exhibited thus:

]γηβησαι|φιλονύιον	πρὶ]ν ἡβῆσαι φίλον υἰόν
]ητω[]|βασιληῖ	]ητω βασιληῖ
]αργυρ[]ινη	]αργυρ[οδ]ίνην
]ροο[]υδωρ	καλλίρ]ροο[ν] ὕδωρ

The last two endings are common form in references to rivers and, when the supplement *ος τε Διλαίηθεν προίει* (from Hes. fr. 37 Rz.²) is prefixed to *καλλίρροον ὕδωρ*, it becomes clear that we have here the passage to which Strabo alludes (ix 424) *καὶ Ἡσιόδος δ' ἐπὶ πλέον περὶ τοῦ ποταμοῦ* (sc. Cephisi) *λέγει καὶ τῆς ῥύσεως, ὡς δι' ὄλης ῥέου τῆς Φωκίδος σκολιῶς καὶ δρακοντοειδῶς*. Not all the faults in the quotation he appends (Hes. fr. 38 Rz.²) can be corrected, but *διὰ γ]λήχωνα τέρ(ε)ϊων* 'between banks of (?) pennyroyal' is a welcome substitute for *διὰ Γλήχωνά τ' ἐρυμνήν*, and it is now revealed that he has omitted a whole line between this and that ending in *δράκων]ν ὡς*.

Between the bottom of PSI 1383A and the top of 1383B seven lines are shown by P. Yale to be missing. If the two columns when complete contained an equal number, the seven (since they cannot be equally divided) must have stood *en bloc* below A or above B, making a complete column of twenty-five lines. Furthermore, since A and B are consecutive, it is probable that the manuscript contained only one column to the page, the theoretical alternative possibility, that A is the right-hand column on the recto and B the left-hand column on the verso of a leaf containing two columns to the page, being made unlikely by the width of the hexameter verse.

INDEX

(The figures 20 are to be supplied before 75, 24 before 81-99, 25 before 00-05; Epim. refers to the 'Epimetrum' on p. 82; figures in small raised type refer to fragments, small roman figures to columns; an asterisk indicates that the word to which it is attached is not recorded in the ninth edition of Liddell and Scott, Greek-English Lexicon; square brackets indicate that a word is supplied from other sources or by conjecture; a reference enclosed in round brackets indicates an interlinear comment.)

- Άβας 87¹ i 3.
 αγαθος 81^{5(b)} ii [30], 30.
 αγακλυτός 85² 20 86 17.
 αγακλυτός 83¹ i 1.
 αγαλλειν [81^{5(b)} iii 18].
 Αγαμέμνων 81^{5(a)} i 7, [22] 94A
 [6] 01 [9], [13].
 αγάνυφος 93 6, 15.
 αγαθαι [84² 1] [85² 22] 86
 19.
 αγέλη [91¹ 2].
 αγεν 81^{1(b)} ii [11], 5^(b) iii 36
 [85¹ i 29] 95²¹ 14, 37 9 98 5
 03 5.
 Αγέλαος [81^{5(b)} ii 8].
 αγέλη 03 9.
 αγέρωχος [86 9].
 αγήραος [81^{5(a)} i 18].
 αγηρος [93 8].
 αγλαός [85² 16] 86 13 89 8.
 αγορή 81^{5(b)} ii 30.
 αγός 81^{5(b)} ii 27.
 αγροιώτης [94B^b 7] [95²⁰ 4].
 αδμής 90 4.
 αεθλος [02 12].
 αεθλοφόρος [81^{5(a)} i 33] [91
 1 3].
 αειδελος [94^c 5?].
 αθανατος 75 3 81^{5(a)} i [4], [10],
 5^(b) ii [21], [26], [31] 95^{1(a)}
 [10], 16^(b) ii [19] [96 4] [97
 1 7] [03 14].
 Αθηναι 92 3.
 Αθηνάη 85² 19 [86 16].
 Αθήνη 86 19, 28.
 αἶα 95⁴ 3.
 αἰδηλος 84² 6.
 Αἰδης [83² 5] 97¹ 4.
 αἰδοῖος [94A 21] [03 13].
 αἰεὶ 91¹ 2.
 αἰθαλόεις [81^{1(a)} i 16] 85¹ i 18.
 αἰθεν 85¹ i 10.
 Αἰθων 95²¹ i 6.
 αἰνόμορος [95^{21(d)} 1].
 αἰνός [84¹ 6] 88A 3.
 Αἰολιδ[[95¹⁰ 2].
 Αἰόλιος 83¹ ii 13.
 αἰρεῖν [85² 24].
 αἶσα 95³⁷ 6.
 αἰσσειν [83¹ ii 5].
 αἰστος [81^{1(b)} ii 3] 85¹ i 21.
 Αἰτωλός [91¹ 4].
 αἰχμητής 81⁵ 10.
 αἶψα 81^{1(a)} i 13 85¹ i 15 [95
 21 i 5].
 ἀκηδής [93 7].
 ἀκοιτης 94A 16.
 ἀκοιτις 81^{5(a)} i [25], 5^(b) iii [24],
 12 5 83¹ i 5 [86 4] [90 17]
 02 6.
 Ακρίσιος 87¹ i 8.
 ακρος [81^{5(b)} iii 12].
 Αλάετωρ 86 6.
 Αλθαίη 81^{5(b)} ii 7.
 αλτοι[- 83¹ ii 3.
 Αλκάθοος [99 4].
 Αλκιμος 81³ 5.
 Αλκυόνη 83¹ ii 6.
 αλλά 83¹ ii 7 85² 22 95²¹ i 21.
 ἀλλήλων 85² 4 [86 1] [95²¹ i 5].
 ἄλλος 81¹⁰ 5? 84² 12 86 16.
 ἄλλοτε 85² [14], 15, [16], [17]
 86 [11], [12], [13].
 ἄλκος [90 7?].
 ἀλφειτής 88B 5.
 ἄμα 01 14.
 ἀμάρνυμα [88B 3] [96 17].
 ἀμβροσίη [81^{5(a)} i 16].
 ἀμβροσίη 85² 17 86 14.
 ἀμύμων [81^{1(b)} ii 11] [81^{5(b)} iii
 7] [84² 18] [85¹ i 29] [87¹
 i 3] [01 7].
 Αμυρος 90 3.
 ἀμφί [95²¹ i 11].
 Αμφιάροχος [81^{5(b)} ii 27].
 Αμφίμαχος 81^{5(b)} iii 2.
 ἀμφιπερί 81^{5(b)} iii 19.
 ἀμφίς [95²¹ i 4?].
 Αμφικτυωνιάδης 81^{5(b)} ii [16],
 iii [33] [83² 3] [86 29?].
 Αμφίων 85² 6 86 3.
 ἀμώμητος [96 10] [97¹ 13].
 ἄν 95²¹ i 10.
 ἀνάγειν [94A 1?].
 ἀνακα[- 93 5.
 ἀνάδνος [81^{5(b)} iii 23?].
 ἀναεῖρειν [81^{5(b)} iii 23?].
 ἀνάελλπος [81^{5(b)} iii 23?].
 ἀναίνεσθαι 93 3.
 ἀναξ 81^{1(b)} ii 5, 5^(b) ii [9], [15]
 12 [7] 85¹ i 23 94A 7
 [00 4?] [01 17] [02 9].
 Αναξίβη [94A 5?].
 ἀνάσσειν [75 12].
 ἀνευθεν 95⁴ 2.
 ἀνήρ 81^{1(a)} i [6], [10], 1^(b) ii 10
 85¹ i 8, 12, [28], 2 3 87¹ i 6,
 [9] [95²¹ i 20].
 ἄνθος 81^{5(b)} iii 21.
 ἀνθρωπος 81^{1(a)} i [9], 5^(a) i [19],
 10 6, 12 [8] 5^(b) ii [24] 83¹ ii
 2 85¹ i 11.
 ἄντα [81^{5(b)} ii 4] 85² 25 86
 22.
 ἀντί (95²⁵ 4).
 ἀντίθεος [81^{5(b)} iii 25] 83¹ i 4.
 Αντιμένης 85² 9 86 6.
 ἀντιος 85² 30 [86 27].
 Αντιφάτης 01 4.
 ἀντιφερίζειν [85¹ i 27].
 Αντιφος 83¹ ii 11.
 ἀπαίσειν [95²¹ i 1].
 ἀπαναίνεσθαι [88B 4].

πορσεάνειν 89 5.
Ποσειδάων 83¹ ii 12 84² 21
85¹ i [32], 2 13 86 10 [01
17].
πόσις [91¹ 7?] 92 2.
ποτε 81^{5(b)} iii 7.
ποτί 93 3.
πότνια [81^{5(b)} iii 25].
Πουλοκόων [98 4].
πραπίς [81^{5(b)} ii 31] [87¹ i 13].
πρίν 81^{5(b)} ii 23 95^{16(b)} ii 12
Erim. [1].
πρό 81^{5(b)} iii 1.
προέχειν 95²¹ i 20.
προλείπειν [94A 8].
Προνόη 01 5.
πρός [94A 4].
πτολιέθρον [85² 4] 86 i 87¹ i
16.
πτολιπορθος [81^{5(b)} ii 16] [93
17].
Πυλάων 85² 10 86 7.
Πύλος [81³ 3] 85² 5 86 2.
πύρ 85¹ i 10 94A 25.
πυροφόρος [03 3].
πώς 95²¹ i 21.
πῶν [03 9].
ρά 75 8 81^{1(b)} ii [12], 5^(b) ii 18,
23, iii 18 83¹ ii 3, 2 5 84² 20
85¹ i [30], 2 6 86 3 95^{1(a)}
4, 16^(b) ii 16, 21 i 24.
ρέεθρον 85¹ i 35.
ρέια 75 i.
ρέιν [96 9] 97¹ 12.
ρίπτειν 84² 11 95^{1(a)} 5.
ροδόπηγος [81³ 14] [00 13?].
Καλμωνεύς 81^{1(b)} ii 8 [84² 5].
σαοὺν (84² 17).
σέλας [85¹ i 10?].
σελήνη 81^{1(b)} ii 7, 5^(a) i 2.
Σθενέβουα 87¹ i 18, 20.
Σθένελος [02 9].
Σκυφος 95²¹ i 6.
σκληρός [95^{1(a)} 7].
σκοτομήνιος [94B^b 5] [95²⁶ 2].
σπαρνός 94B^a 6.
Σπάρτη 81^{5(b)} iii 3.
σπέρμα [95²¹ i 23].
στάζειν 75 2.
Στερόπη [81^{5(b)} iii 9].
στεφανοί 98 7.
στίβη [81^{5(b)} iii 20?].
Στρατονίκη 81^{5(b)} iii [9], [23].

στρεπτός 86 33.
σύν 89 2 [94A 21].
συνοπηδός [81^{5(b)} iii 10].
σφάζειν 82 6.
σφέτερος [81¹⁰ 16?].
-σφυρος 81^{5(a)} i 14.
ταλασίφρων [81³ 6] [85² 28]
86 25.
ταναήκης 83¹ i 2.
τανσίφυρος [88B 6] [95²¹ i 6].
τανύειν (86 32).
Τάρταρος [84² 11] [85¹ i 22]
[95^{1(a)} 6].
τάχα 81^{1(a)} i 14 85¹ i 16.
ταχύς [86 33] [00 9?].
τε 81^{1(b)} ii 2, 10 (bis), 4 2? 3, 5^(a) i
3, 5^(b) ii 8, 24, iii 6, 9 (ter), 12,
36 82 5 84² 9 85¹ i 7, 8 (bis),
12 (bis), [20], 20, 28 (bis), 2 10
(bis), 12, 27 86 [6], 7 (bis), 8,
9 (bis) 87¹ i 6 (bis), [9], 9
91¹ 3 [92 5] 93 11 94A
12, 14, 15 94B 6 (bis) 95^{16(b)}
ii 15, 21(c) 3, 26 3, 37 11 [00 15]
03 2, 9, 15 04 2.
Τεγέη [75 11].
τείχος 86 17.
τέκνον [86 5].
τέκος 95³⁷ 10.
τέλος 81^{1(b)} ii 13 85¹ i 31.
τήλε 95²¹ i 25.
τηλύγετος [05 4?].
τίειν 81^{5(b)} ii 25 93 12 94A
16, 17, [24].
τιθέναί [75 3] [81^{1(b)} ii 3] [82
1] [85¹ i 21] 86 29.
τίκτειν 81^{5(b)} ii 13 [82 4] 83
1 ii 11 [87¹ i 3] [94A 13]
95^{16(b)} ii 10 [96 15] 98 i
02 3.
Τιμάνδρη [75 10].
τιμήεις [03 8?].
τίμος 95²⁶ 5.
τινάσσειν [81^{1(a)} i 12] [84² 3]
[85¹ i 14].
Τίρυνς [87¹ i 16].
τις 95²¹ i 7, 10.
Τοξεύς [81^{5(b)} iii 30].
τόξον 85² 29 86 26.
τότε [81^{5(b)} iii 18] 85² 30.
τράπεζα [(95³⁷ 5)].
τρέεις [81^{5(b)} iii 6].
(-)τρέπειν 95²¹ i 8.
τρίτος [04 3].

Τυδεύς 83¹ i 1.
Τυρώ (84² 3).
τώ 95^{1a} 4?
ύβριστής [84² 6?] [85¹ i 17?].
ύδρευειν [96 22].
ύδωρ Erim. 4.
ύειν 94B^b 5 [95²⁶ 2].
υίός 81³ 5, 6, 5^(b) iii 29 83¹ i 10
89 2 [99 3] 01 3 [03 2]
Erim. i.
*Υλλος [81^{5(b)} ii 12].
ύπερβασιή [81^{1(a)} i 15^{1(b)} ii 1]
[84² 8].
*Υπερηίς 81^{5(b)} iii 7.
*Υπερμήστρη [81^{5(b)} ii 27].
ύπό 85¹ i 9 97¹ 2 01 8.
ύποδαμάν 75 [7], [14] [81^{5(b)} ii
11].
ύποδέχεσθαι [84² 19] [85¹ i 30].
ύποκύνεσθαι [81^{5(b)} iii 27].
ύψηλός 87¹ i 4 03 12.
φαίδιμος [85² 8] 86 5.
φάνειν 86 11.
φάναί [85² 27].
φάος 81^{1(b)} ii [7], 5^(a) i [2].
φάρμακον 81^{5(b)} ii 14 [83² 1].
φέρειν 81^{5(b)} iii [23].
φερεσκακής [94A 20].
Φερεσφόνεια [96 1] [97¹ 4].
Φηρεύς [81^{5(b)} ii 8].
φθισήνωρ [81^{5(b)} ii 2].
Φιλάμμων [00 15].
φιλεῖν 81^{5(b)} ii 25 [93 12] [03
2?].
φίλος 81^{5(b)} ii [31], iii [24] 85
1 i 24 93 14 [97¹ 7] 01 19
Erim. i.
φιλότης 84² 22 [94A 22] 00
17.
Φιλωνίς [00 14].
φόβος 87¹ i 15.
Φοίβος 81^{5(b)} iii 22 86 26 [97
1 1].
φόνος [94A 24].
φράζειν 83¹ ii 8.
φυσή 93 16.
Φυλάκη 95^{16(b)} ii 9.
φυλιον 02 2.
φύλον [81^{5(a)} i 19] 85¹ i 11 86
13 88B 4 [94A 11].
Φώκος [95^{16(b)} ii 8].
Χαιρεσίλαος [98 10].

χάλκεος 81^{1(a)} i [3], [5] 85¹ i
5, [7].
Χαλκίς [00 2?].
χαλκός 83¹ i 2.
Χάλκων [95^{21(c)} 3].
χαρίεις 94B^b 1.
χάρης [96 2] [97¹ 5].
Χάρης [96 17].
χεῖν [88A 3].
χείρ 86 32 95⁴¹ 4.

χθών [81^{5(a)} i 19] 85¹ i 11.
χιτών 81^{5(b)} ii 14 94B^b 6 [95
26 3].
χόλα [81⁸ 2?].
Χολοὺν [81^{1(a)} i 13] [85¹ i 15]
[95^{1(a)} 4].
χρή 95²¹ i 11.
Χρομίος [85² 12] [86 9].
χρύσεος 81^{5(a)} i 29 [85¹ i 25].
χρυσηλάκατος [81^{5(a)} i 12].

χρυσοπέδιλος [81^{5(b)} ii 22] [93
9].
χρυσός 92 5.
Χρυσοστέφανος [81^{5(b)} iii 13].
χρώς [81^{5(a)} i 17].
ώς [95²¹ i 21].
ώσει 03 2.



Fragment 10: Large vertical fragment with multiple lines of Greek text, including the word "ΕΠΙΣΤΟΛΗ" (Epistle).

Fragment 11: Small fragment with a few lines of text.

Fragment 12: Small fragment with a few lines of text.

Fragment 1: Large fragment with several lines of text, including "ΑΝΤΙΔΕΥΟΝ" and "ΝΑΓΚΑΡ ΔΙΟΙ".

Fragment 13: Small fragment with a few lines of text.

Fragment 14: Small fragment with a few lines of text.

Fragment 9: Small fragment with a few lines of text.

Fragment 8: Small fragment with a few lines of text.

Fragment 6: Small fragment with a few lines of text.

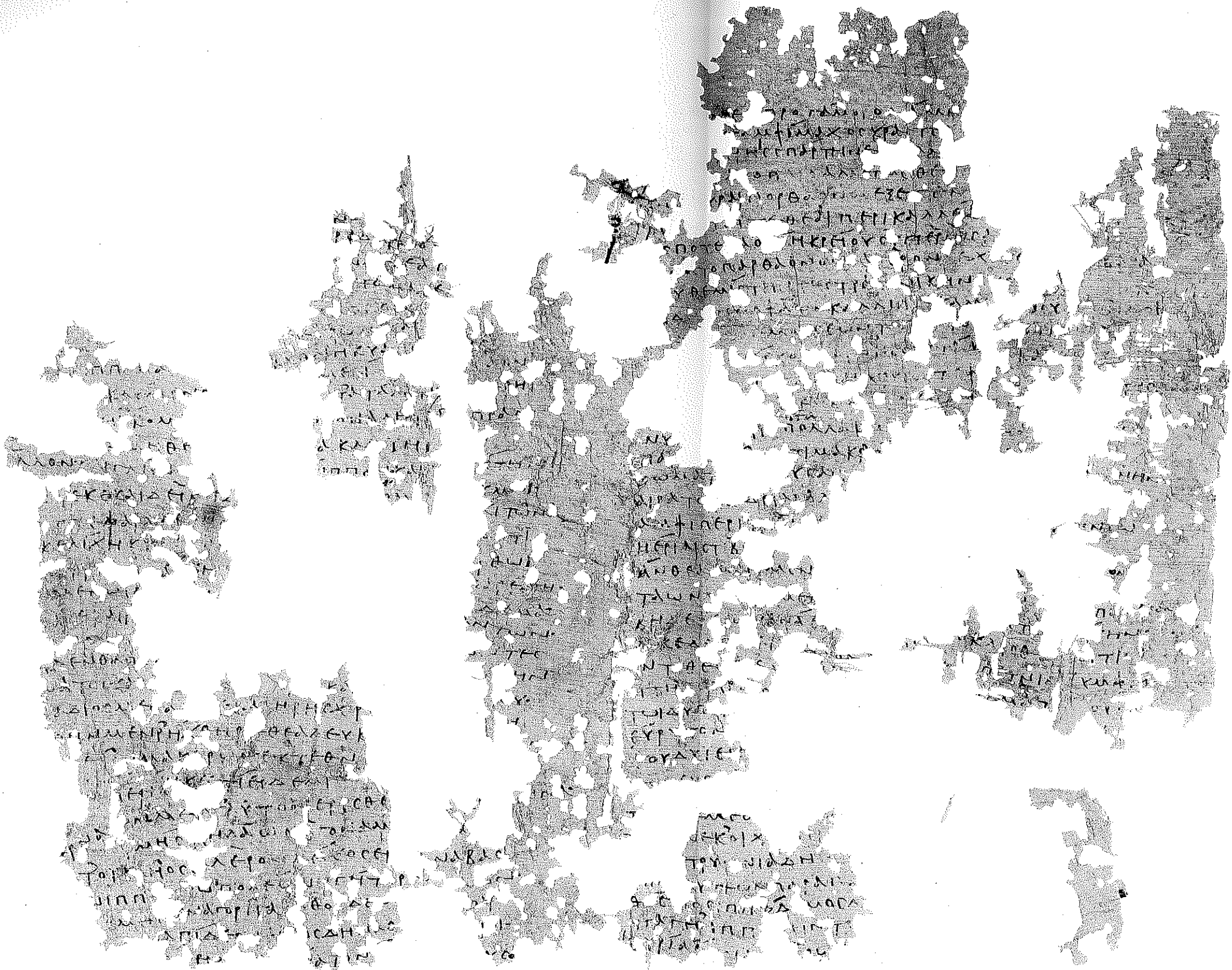
Fragment 7: Small fragment with a few lines of text.

Fragment 2: Small fragment with a few lines of text.

Fragment 3 (= 2490): Large vertical fragment with multiple lines of text, including "ΑΥΡΟΙΟ" and "ΕΠΙΣΤΟΛΗ".

Fragment 4: Small fragment with a few lines of text.

Fragment 3: Large fragment with multiple lines of text, including "ΕΠΙΣΤΟΛΗ" and "ΑΥΡΟΙΟ".



5 (b) ii

5 (b) iii



Fragment of ancient Greek text, heavily damaged and obscured by ink.

2502

Fragment of ancient Greek text, partially legible.

(a)

Fragment of ancient Greek text, partially legible.

(b)

Fragment of ancient Greek text, partially legible.

(c)

Fragment of ancient Greek text, partially legible.

2503

Fragment of ancient Greek text, partially legible.

(d)

2496

Fragment of ancient Greek text, partially legible.

Fragment of ancient Greek text, partially legible.

1

Fragment of ancient Greek text, partially legible.

2

Fragment of ancient Greek text, partially legible.

3

2497